



Cyrillic Manuscript Heritage

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

Columbus
Ohio

Announcing 2003-2004 Byzantino-Slavic Lecture Series

This autumn quarter, the Resource Center for Medieval Slavic Studies and the Department of Greek and Latin will co-sponsor the first of what we hope will become an annual Byzantino-Slavic Lecture Series. Through this series, we seek to build on the rich and diverse lectures already offered by the Center for Medieval and Renaissance Studies and individual departments at The Ohio State University.

In 2003-2004, the lecture series' topic will be "Identities in the Medieval Balkans." The lectures will illustrate the factors that shaped the origin, success, and failure of nationalities and minorities, and the historical circumstances that determined their disappearance or flourishing. In effect, illuminating what makes a political, cultural, or religious identity viable and even popular in one age and not in the another will be the goal of this series.



Ohio State Byzantinist
Anthony Kaldellis

In the past year alone Dr. Kaldellis has taught such diverse courses as "Christian Heroes: Byzantine Saints' Lives," "Studies in Greek Historians," "Attic Prose," "Masterpieces in Greek Literature in Translation," as well as an honors seminar on "Topics in Ancient Literature and Society."

During winter quarter (2004), John V. A. Fine, Jr., of the Department of History at the University of Michigan will offer

the second lecture of this series. Professor Fine has authored numerous books and articles, including *The Bosnian Church: A New Interpretation – A Study of the Bosnian Church and Its Place in State and Society from the 13th to the 15th Centuries* (1975), *The Early Medieval Balkans: A Critical Survey from the Sixth to the Later Twelfth Century* (1983), and *The Late Medieval Balkans: A Critical Survey from the Late Twelfth Century to the Ottoman Conquest* (1987). More recently he is co-author of *Bosnia and Hercegovina: A Tradition Betrayed* (1994). His interest in the Byzantine Empire and the Balkans, as reflected



Michigan Historian
John V. A. Fine, Jr.

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Director's Desk

Dr. Predrag Matejic



I write this in the midst of careful and intense planning for impending changes here at The Ohio State University Libraries. A major renovation of the Main Library will create new opportunities for the Hilandar Research Library and the Resource Center for Medieval Slavic Studies. Among these will be a larger and more visible location, greater space, and better security and environmental control. Future researchers will benefit from an increased number of easy-to-access reference materials as well as quieter and increased space for research. Future students will have at their disposal seminar rooms, thus making possible even greater opportunities for learning and incorporating our valuable materials into the teaching process.

The HRL and RCMSS, which will form distinct units within a larger special collections' complex of the Main Library, will also benefit from the greater exposure to researchers and outside visitors of other special collections. Thus, the HRL/RCMSS will be in immediate proximity to Rare Books & Manuscripts, the William Charvat Collection of American Fiction, the Jerome Lawrence and Robert E. Lee Theatre Research Institute Library, and the Cartoon Research Library. Many of these special collections are the leading libraries of their kind in the world. We greatly look forward to the benefits of being more directly associated with such outstanding national and international research collections.

Further details about these changes will be provided in forthcoming issues, where I will also let interested parties know how they may assist us in this very positive development in the history of the Hilandar Research Library and the Resource Center for Medieval Slavic Studies.

While the future is being planned, we will continue to be active in our goals

of preservation, research, and teaching. Ten participants for the 2003 Medieval Slavic Summer Institute have been chosen. They will come from different universities and countries to learn from the resources gathered at the HRL. The MSSSI will be conducted from June 29 to July 26 and will once again offer outside lectures to the general public. For additional details, please contact us <hilandar@osu.edu>.

Negotiations continue for preserving and adding manuscript collections on microform from several repositories and countries to the hundred-plus collections already available at the HRL.

I am also pleased to announce that the selected proceedings of both the Fourth and the Fifth International Hilandar Conferences will soon be in print. Slavica Press (of Indiana University) will publish the *Selected Proceedings of the Fourth International Hilandar Conference* by this summer, while the *Fifth International Hilandar Conference Proceedings* will be published in Serbia later this year. We are very grateful to Dr. Miroljub Joković and to Milojko Miličević for their speedy preparation of last year's conference proceedings, now in the final stages of editing (in Raška as well as here at Ohio State).

Two other publications of special note have been published and received in the past few weeks. A new bibliography of Hilandar Monastery is now available: *Manastir Hilandar: Bibliografija*, a joint publication of the Center for Ecclesiastical Studies at Niš, Faculty of Philosophy at Kosovska Mitrovica, RCMSS, and the Foundation of the Holy Monastery Hilandar in Belgrade. I would like to thank Prof. Dragiša Bojović (see *CMH* #12:11) for bringing this opportunity to our attention. The other is a beautiful facsimile and detailed study of the only known Slavic manuscript in the University of Granada (Spain) Library: *El Codex Slavicus Granatensis*, which we received as a gift from the Rector of the University of Granada. (For more on this codex, see *CMH* #6:4 and especially #8:6.)

It is also with great pleasure that I report several academic milestones. Doc-

torates have been received recently by the following MSSSI and "Practical Slavic Paleography" alumni: Yvonne Brandon (University of Virginia), Michael C. Paul (University of Miami at Coral Gables, Florida), Matthew P. Romaniello (OSU History), and Ariann Stern (UCLA). In addition, Dinissa S. Duvanova, a former RCMSS Graduate Research Associate, received her Master's degree this past March from the OSU Center for Slavic and East European Studies. Our sincerest congratulations to them all, and we look forward to seeing them at the HRL as researchers in the future.

Finally, in a recent letter from Prof. Dr. Ivan Xaralampiev, Rector of the "Saints Cyril and Methodius" University of Veliko Turnovo, Bulgaria, I was officially notified that I am being awarded an honorary doctorate of their university. I am gratified and deeply humbled by this honor. The actual award will be made at the first opportunity I have to visit Bulgaria, probably some time this fall.

CYRILLIC MANUSCRIPT HERITAGE

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RCMSS ADVISORY COUNCILS IN PROFILE

Series Featuring Individual Members

By Nataša Kaurin-Karača

OSU Advisory Council

Myroslava Mudrak, associate professor in History of Art at Ohio State since 1988, brings her unique expertise to the RCMSS Advisory Council. The areas of study that interest her most include Modern Art, Avant-Garde Modernism in East Central Europe, Contemporary Art in Eastern Europe, and Icons and Iconography - topics greatly enhanced by her knowledge of art from the Byzantine and medieval Slavic periods.

Professor Mudrak explains, "My research interests have been centered on the culture that flourished within the modern borders of Ukraine and surrounding territories. Since the period of Kyivan-Rus', when the Slavs were Christianized in the Eastern rite, the aesthetics of Byzantine art and architecture have endured as an active agent in this region - even to the present day." She explains that this is most evident in the early 20th century, when the avant-garde found its formal language in icons and oriented itself toward abstract art inspired by the methods of icon-painting.



Myroslava Mudrak

Professor Mudrak finds the oscillation in art between the modern and medieval periods especially compelling in the work of the Ukrainian muralists of the 1920s, who took up a serious study of the abundant remains of Byzantine art from medieval Kyiv and translated the iconic precepts of monumental fresco into a modern secular adaptation for public spaces. What is compelling about this Byzantine inheritance is that its influence is made visible without recourse to archaeological method. On the one hand, there has been a resurgence of interest in extant structures from the medieval period (she is currently writing a short book on Kyiv's Cathedral of Saint Sophia); on the other hand, contemporary artists continue to intuitively absorb the staid and solemn expression of this art and translate it into their current work. Byzantine aesthetics are very much an inherent part of the artistic fabric of contemporary art, and have served as both physical and spiritual impulses to the revival of Ukrainian culture in the period of post-Soviet reconstruction. New divisions of ecclesiastical art have been formed in the art schools, and vast projects seeking to preserve, if not rebuild, ecclesiastical structures destroyed over centuries of war and neglect are underway throughout all of Ukraine.

Professor Mudrak concludes, "The abundance of new village churches mushrooming throughout the countryside in a Byzantine-revival style is testimony to the enduring presence of this medieval legacy."

International Affiliate

Sergejus Temčinas, RCMSS International Affiliate for the Baltic Countries (Estonia, Latvia and Lithuania), is the chair of the Slavic Philology Department at Vilnius University, Lithuania. After receiving a degree from Vilnius in 1984, he began researching Old Church Slavonic Gospels at Moscow State University under the supervision of Dr. George Khaburgayev.

When asked about his recent interests and findings, Dr. Temčinas replied, "My ... dissertation (1989) was based on printed editions. Only later did I understand the importance of unpublished manuscripts. My current approach to them relies on four main views: manuscripts are the primary source of new information that stimulates progress in our field; the examination of linguistic and orthographic variability of a single manuscript very often reveals its textual heterogeneity, which reflects its prehistory; textual development may be traced through the comparison of numerous manuscript copies of the same text; liturgical literature (Gospels, Apostles, *Octoechoi*, *Menaia*, etc.) must be examined as a whole rather than researching each book or manuscript separately." Practical results of his approach have been reported in many significant, internationally recognized publications.

Commenting on his role as International Affiliate, Professor Temčinas stated "I was happy to accept the invitation of Dr. Predrag Matejic to become an RCMSS International Affiliate.... I have learned that its activities are much broader than I had expected, and include the regular organization of Hilandar Conferences, the Medieval Slavic Summer Institute for young Slavists, and maintaining a worldwide network of scholars." He continued,



Sergejus Temčinas

"I am trying to enhance the prompt circulation of relevant information (including printed editions) between the RCMSS and interested individuals and institutions in our region, to facilitate establishing contacts with the local repositories of OCS manuscripts and to provide information about the Center and its activities at the regional level. I am pleased that the increasing role of the HRL is accompanied by the development of OCS studies in our region, especially in Tallinn, where the Estonian Institute for Slavistics has been recently established. It is quite natural that several International Affiliates of the RCMSS are now acting as international experts of the Estonian Institute."

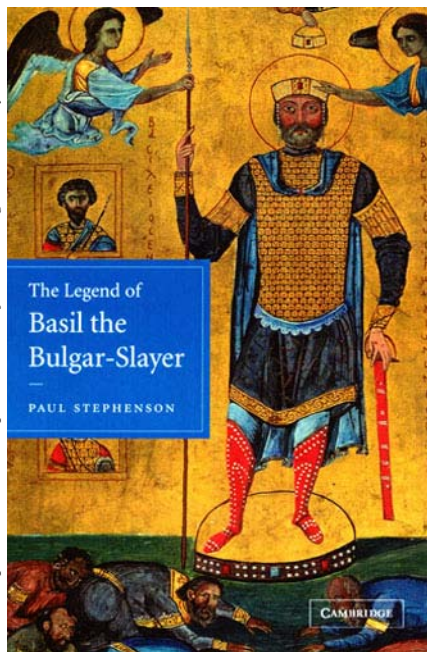
Professor Temčinas continues to refer to Hilandar Research Library resources in his work, and says they will remain an integral part of his future research.

Byzantino-Slavic Lecture Series

continued from page 1

in his scholarly work and in the courses he teaches, extends from early Byzantium to the present-day Balkans.

Paul Stephenson, a professor of Byzantine and Medieval European history at the University of Wisconsin-Madison, has been invited as a guest lecturer in spring 2004. We have asked him to speak on the topic of his forthcoming book, *The Legend of Basil the Bulgar-Slayer*, due to be published by Cambridge University Press in August 2003. As the John W. and Jeanne M. Rowe Professor of Byzantine History, Dr. Stephenson also holds an appointment at Dumbarton Oaks (Trustees for Harvard University), Washington D.C., where he is currently in residence. His first book, *Byzantium's Balkan Frontier: A Political Study of the Northern Balkans, 900-1204*, was published in 2000, and is due to appear in a Greek translation later this year.



The Legend of Basil the Bulgar-Slayer
by Paul Stephenson

All lectures will be open to the public, as well as to local academic communities. For information on specific topics, places, and times of the lectures, please contact us at <hilandar@osu.edu> or (614) 292-0634.

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 CMH.

Researching Physical and Spiritual Approaches to Healing

By Eve Levin

For the past several years, I have been researching the experience of illness in fifteenth- to eighteenth-century Russia. Although illness is ubiquitous to the human condition, the understanding of infirmity and the means of treating it have varied widely through history and among cultures. I am seeking to learn what explanations Russians gave for the causes of illness; what treatments they sought and from whom; how they paid for them; how they knew that they were cured; and how they dealt with chronic infirmity. I study both physical and spiritual approaches to healing.

The Hilandar Research Library provides a wealth of information on this topic. The collection includes a number of medical manuals, of which the best known is HM.SMS.517, the Hilandar Slavic medical codex of the 16th century. St. Petersburg State University E-IV-5 is a medical manual dating to the 1630s. It includes Russian translations of a number of Western European treatises, including one on childbirth and one on prophylactic measures against the bubonic plague.

The sources on spiritual healing in the collection are still richer. There are numerous missals that contain prayers and rituals for healing. Some fully conform to official Orthodox practice, while others have a popular character. But most numerous of all are the accounts of miraculous healing through the intercession of

saints or of miracle-working icons and relics. The Hilandar Research Library contains literally hundreds of these accounts, which are found in dozens of



Eve Levin in the HRL

manuscripts. Among the most valuable manuscripts to me are those in the Saratov State University collection, for example SGU 259, a miscellany of the lives of Novgorodian saints; and SGU 339, which includes the lives of Sts. Kornilii Komelskii and Sergei Obnorskii. Although the miracle accounts are stylized to fit the primary purpose of the genre, to glorify God and the saint, they reflect the actual experiences of real patients, recounted in considerable detail. These "illness narratives" (as modern scholars might call them) constitute a vast, untapped source for the history of medicine.

Although I will be leaving Ohio State this summer in order to take a faculty position at the University of Kansas, the Hilandar Research Library will remain my "research headquarters." Its resources are unsurpassed anywhere in the world, and its staff unfailingly knowledgeable and collegial.

Editor's Note: *We are saddened by Dr. Levin's impending departure from the History Department at OSU. Eve has been one of our most frequent local researchers, as well as our true and staunch supporter at Ohio State and beyond. We wish her continuing good fortune at the University of Kansas, where she will join the history faculty this fall.*

HRL Journal, continued on page 7

IN THE NEWS: Forthcoming Medieval and Slavic Workshops, Conferences and Exhibits

Byzantine Greek Summer School
2 - 27 June 2003
Dumbarton Oaks
Washington D.C., USA
www.doaks.org/ByzGrSS.html



Fountain on the grounds of Dumbarton Oaks, Washington D.C., 1996

Summer Research Laboratory on Russia and Eastern Europe
June 16 – August 8, 2003
University of Illinois
at Urbana-Champaign, USA
<http://www.reec.uiuc.edu/srl.htm>

Medieval Slavic Summer Institute
June 29 – July 26, 2003
The Resource Center for Medieval Slavic Studies and the DSEELL
The Ohio State University
Columbus, Ohio, USA
<http://www.cohums.ohio-state.edu/cmrs/rcmss/Newsletter/CMHv12/CMHv12p03.htm>

Translation during the 14th Century in the Balkans: Translation Principles, Language and Textual Tradition
26 - 28 June 2003
Cyrillo-Methodian Research Center
Sofia, Bulgaria
Funded by the Fritz Thyssen Foundation and the Alexander von Humboldt Foundation for Scholarly Initiative in Southeastern Europe
www.avh.de/en/programme/stip_au/thyssen.htm
For more information, contact Lora Taseva <ltaseva@yahoo.com>

International Congress of Slavists
15 - 21 August 2003
Ivan Cankar Congress Centre
Ljubljana, Slovenia
www.fas.harvard.edu/~slavic/acs/

Serbia and Byzantine Outposts, Circa 1400: Art and Culture Celebrating the 600th Anniversary of Ljubostinja Monastery
27 - 29 August 2003
Ljubostinja Monastery
Trstenik, Serbia and Montenegro
“Vojislav Djurić and Opština Trstenik” Fond
Danica Petrovic <mdmjpet@eunet.yu>

Symposium on Digital Preservation of Cultural Heritage
International Congress of the Mathematical Society of SE Europe
15 - 21 September 2003
Borovets, Bulgaria
www.math.bas.bg/massee2003/BAL_conference.html

Bulgaria and Serbia in the Context of Byzantine Civilization 9th-17th Centuries
14 - 15 September 2003
Bulgarian Academy of Sciences and the Serbian Academy of Sciences and Arts
Sofia, Bulgaria
Organizing Committee: Professors L. Maksimovich and V. Gjuzelev. Contact: Anisava Miltenova <anmilten@bas.bg>

7th Joint Meeting and Conference of North American and Bulgarian Scholars 30th Anniversary of the First Joint Meeting and the Founding of the Bulgarian Studies Association
9 - 12 October 2003
The Ohio State University
Columbus, Ohio, USA
www.pitt.edu/~bsa/conference2003.html

30th Annual Saint Louis Conference on Manuscript Studies
10 - 11 October 2003
Vatican Film Library
Saint Louis University
St. Louis, Missouri, USA
www.slu.edu/libraries/vfl

29th Annual Byzantine Studies Conference
17 - 19 October 2003
Bates College
Lewiston, Maine, USA
<http://www.byzconf.org/2003/>

30th Anniversary of Philology at the University of Plovdiv The International Symposium of Slavic Studies
1 - 4 November 2003
Plovdiv University “Paisii Hilendarski”
Department of Slavic Studies
24 Tsar Assen Str.
4002 Plovdiv, Bulgaria
For additional information contact:
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35th National Convention American Association for the Advancement of Slavic Studies - AAASS
20 - 23 November 2003
Toronto, Ontario, Canada
<http://www.fas.harvard.edu/~aaass/>

American Association for Teachers of Slavic and East European Languages Meeting - AATSEEL
27 - 30 December 2003
San Diego, California, USA
<http://clover.slavic.pitt.edu/~djb/aatseel.html>

Medieval Academy of America
1 - 3 April 2004
Seattle, Washington, USA
<http://www.medievalacademy.org/>

In the News, *continued from page 5*

The Golden Age of Russian Icons: Novgorod the Great

The Walters Art Museum
600 North Charles Street
Baltimore, Maryland, USA
Opening October 4, 2004

C. Griffith Mann, Ph.D.

Andrew Mellon Assistant Curator
Medieval Art

The exhibition tells the story of Russia's oldest city, Veliky Novgorod (Novgorod the Great), from its earliest days in the ninth century, through its Golden Age in the fourteenth century, to its gradual decline in the late sixteenth century. Recorded as early as A.D. 859, the walled city of Novgorod was founded on the banks of the Volkhov River, the principal water route uniting the Baltic and the Black Seas. This strategic position made Novgorod a vital center for the import and exchange of commercial goods and ideas from the Varangian (Viking) territories in the north and the Byzantine Empire in the south.

Thanks to archaeological digs throughout the city, Novgorod's early history is remarkably well documented. Indeed, the city remains one of the world's most important centers for the study of medieval urban life. This intriguing exhibition features items from Novgorod's earliest recorded history, such as carved wooden and bone pieces, extraordinarily well-preserved leather goods, and documents incised on the bark of local birch trees. Precious ecclesiastical vessels, books, and textiles from Novgorod's Golden Age illustrate the wealth of the city's many churches. Spanning the thirteenth through the sixteenth centuries, Novgorod's distinctive icons also play a fundamental role in the exhibition. Evocative and bold, these icons recount stories from the lives of saints who served as the patrons and protectors of Novgorod's numerous Orthodox churches. The majority of these works have never before been shown outside of Russia.

These works of art and artifacts open a window onto the urban culture of one

of the world's magnificent medieval cities, and offer a rare chance to examine the interaction between art and material culture in one location. Because of the variety of objects featured in the exhibition, visitors will be able to explore a number of compelling themes: Novgorod as one of the outermost cities of the Byzantine world, Novgorod as a site with intimate ties to both Byzantium and the West, Novgorod as an archaeological site capable of offering startlingly intimate glimpses of medieval life, and Novgorod as one of the great centers of icon production during the Middle Ages.



*Saint George and vita, early 14th century,
State Russian Museum, Inv. No. 2118*

The show begins by examining the city's geography, particularly its relationship to the Volkhov River, which divides the town into the St. Sophia and the Market sides. In order to immerse visitors in the sacred and political topography of the city, this first section of the exhibition prominently features works of art from the city's many churches. One of the most important sites in Novgorod is St. Sophia, the city's spiritual center and one of its most impressive architectural monuments. Pillars from the original wooden building, a large model of the stone Cathedral (1045-50), and objects especially produced for the church will all be on view. This portion of the exhibition also includes the iconostasis from the fifteenth-century Church of Sts. Peter and Paul-in-Kozhevnik (1406). Reassembled for the first

time in this exhibition, the iconostasis provides a rare opportunity for visitors to view the dramatic, large icon screens for which Novgorod was famous.

The next section of the exhibition uses archaeological material to examine Novgorod citizens at work, at play, and at prayer. Western and Byzantine-made objects found in Novgorod testify to the extensive trading interests of Novgorod's merchants and to the city's international character. Selected objects—musical instruments, toys, and minstrels' masks—reflect the experience of urban life with a remarkable sense of immediacy, and stand in stark contrast to the otherworldly character of the city's religious art.

A third section of the exhibition integrates the material culture of Novgorod with its icons in order to explore the relationship between images of saints and the concerns of the city's inhabitants. Saddle decorations and stirrups, for instance, will be on display with icons of Sts. Florus and Lavrus, the saints venerated as the protectors of horses. Similarly, intricately carved wooden objects will be on view with icons of Saint Nicholas the Wonderworker, the patron saint of carpenters.

Finally, the exhibition offers a rare opportunity to examine the various characteristics and achievements of the Novgorodian school of icon painting. The icons included in the show present a clear picture of the stylistic currents that shaped icon production in Novgorod, and allow a detailed consideration of specific iconographic themes and saints, such as the Holy Mother of the Sign, Divine Wisdom, and Saint Nicholas. The relationship of Novgorod icons to pictures produced in Byzantium and Moscow is also examined.

Encompassing a range of archaeological artifacts and works of art in many media, the exhibition offers a layered perspective on the urban and cultural fabric of one of the world's most remarkable medieval cities.

For more information on the Walters Art Museum and its other exhibits, please check the Walters website <www.thewalters.org> or email Dr. Mann <gmann@thewalters.org> for any questions regarding next year's Novgorod exhibit.

HRL Journal, continued from page 4

Another Look At Dimitri Kantakouzin's Prayer to the Most Holy Mother of God

By Vessela Valiavitcharska-Marcum

I spent one week at the Hilandar Research Library in August 2002 – one week was all the time I had between the summer and the fall semesters – researching a project that grew out of an earlier seminar paper. My topic was Dimitri Kantakouzin's well-known *Prayer to the Mother of God (Molitva k Bogoroditsi)*. My interests were focused not so much on its remarkable language and style, but on the context in which it was written and the manner in which it functioned.

My goal was to determine the occasion for which the *Prayer* was composed – beyond the obvious desire for confession, and to establish whether it was used for private devotional reading or incorporated into services. On the basis of thematic and lexical similarities between the *Prayer* and Kantakouzin's less known *Epistle to Domestikos Isai*, I had formed the hypothesis that the *Prayer* may have been composed at the prompting of Isai, hieromonk and domestikos of the Matejce monastery, who seems to have been Kantakouzin's close friend and spiritual adviser. In addition, both the *Prayer* and the *Epistle* appear to share themes with the service cycle for the first and fourth weeks of Great Lent. Given the confessional nature of the *Prayer*, it seemed reasonable to suppose that it had been composed during Lent, a traditional time for repentance, perhaps even at the express request of Isai. Thus, I arrived at the HRL with the plan to examine all microfilms containing a copy of the *Prayer*, as well as Lenten service manuscripts.

I was prepared to have difficulties reading the hands, since I haven't had much experience recently reading from manuscripts. However, thanks to the training I received during the first Medieval Summer Slavic Institute (1999), I was happy to discover that my reading went quite smoothly. I examined a large number of sixteenth-, seventeenth- and eighteenth-

century manuscripts and catalogue descriptions and found that the evidence supported my hypothesis. The *Prayer* is found in two versions – long and abbreviated. A large number of manuscripts containing the long version appeared to be Lenten compilations and service psalters; the abbreviated version turned up in miscellaneous compilations of other service texts, lives, and *euchologia*. At least one manuscript contains evidence for the use of the abbreviated version in an unspecified Vespers service on Wednesdays.



Vessela contemplates research materials in the Hilandar Research Library

I am still in the process of analyzing my notes and rethinking my methodology. There are a number of questions I need to answer before I proceed with my argument: is it likely that a Lenten usage of the *Prayer* would indicate it was composed during Lent as well? What is the relationship among the *Prayer*, the *Epistle*, and a third work by Kantakouzin, *A Petitionary Canon to the Most Holy Mother of God (Kanon molebn s pohvaloiu k presvetei Bogoroditsi)*? Can the lexical and thematic similarities among these three works be used as the basis for a more precise dating of the *Prayer*? If the *Epistle*, and by extension, the *Prayer* were composed at the express request of domestikos Isai, can we consider this as proof of a rumored practice that monastic confessors habitually assigned the task of canon, homily, or prayer composition to learned laymen who desired to express contrition? Finally, if the *Epistle* draws on the works of a number of early Greek fathers as well

as ninth-century authors, which contemporary Greek poets does the *Prayer* use as sources, apart from the early Greek hymn writers Synesius and Gregory of Nazianzus? Does this have any significance, given the political and religious circumstances of the late fifteenth century?

WELCOME!

Ljiljana Djurašković, a native of Montenegro, received her B. A. in Slavic Philology from the University of Montenegro, majoring in Russian historical grammar. She also took courses in Old Church Slavonic, Comparative Grammar of the Slavic Languages, and Comparative Grammar of Indo-European Languages. During her university studies, she was awarded a one-month stay in Russia to attend the Summer Seminar of Russian Language at the Pushkin Institute in Moscow.

Ljiljana worked in the Department of Russian Language (University of Montenegro) where she taught Old Russian and Modern Russian for six years. She defended her M.A. thesis, *Adverbial Meanings of Cases in the Novgorodian (13-14th cent.), Lavrentian (1377) and Hypatian (1425) Chronicles*, in December 2002. Her particular interests include Church Slavonic manuscripts and Slavic linguistics, as well as Old Russian language.



Ljiljana Djurašković

Ljiljana arrived in Columbus in January 2003 to finish her Ph.D. as a graduate student in the OSU Slavic Department. She recently stated, "I am very grateful to have the opportunity to work as a GRA in HRL, in an atmosphere that is both professional and friendly."

RECENT BIBLIOGRAPHY



In volumes 3, 7, and 11 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 for which we have received notice since May 2002.

DOCTORAL DISSERTATIONS

Brandon, Yvonne. 2002. *Apocryphal Prayers in Medieval Slavic*. University of Virginia.

A significant portion of the research for this dissertation was completed at The Hilandar Research Library (HRL) and the Resource Center for Medieval Slavic Studies (RCMSS) at The Ohio State University. I would like to acknowledge, in addition to the manuscript copies and other materials provided me, the receipt of a four-week Research Stipend from the Nikola Tesla Memorial Fund of the Hilandar Endowment in Summer 2000, and also support to attend the 2001 Medieval Slavic Summer Institute.

—Yvonne Brandon, Ph.D

Paul, Michael C. 2003. "A Man Chosen By God": The Archbishops of Novgorod, Russia (1165-1478). University of Miami at Coral Gables, Florida.

Romaniello, Matthew P. 2003. "Absolutism and Empire": Governance on the Early-Modern Russian Frontier. The Ohio State University.

ARTICLES

Álvarez-Pedrosa Núñez, Juan Antonio. 2002. "La version eslava más Antigua de Génesis I Introducción. Historia del texto." *Ilu. Revista de Ciencias de las Religiones* VII (Anejos). 111-117. Madrid.

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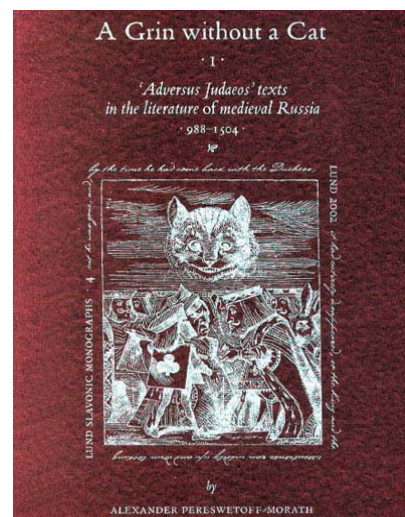
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