



Cyrillic Manuscript Heritage

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The Ohio State
University

THE HILANDAR RESEARCH LIBRARY
THE RESOURCE CENTER FOR MEDIEVAL SLAVIC STUDIES

Columbus
Ohio

OSU Libraries Appoints Associate Curator for HRL

“**Mary-Allen (Pasha) Johnson** has been appointed Assistant Professor and Associate Curator of the Hilandar Research Library (HRL).” With these words published in the 28 March 2012 issue of *News Notes: OSU Libraries news for faculty & staff*, **Lisa Carter**, Associate Director for Special Collections and Area Studies, made the official announcement that Pasha had been hired and that she would begin work on May 1st. Lisa stressed that Pasha “will play a key role in developing and exposing the unique, highly distinctive resources available in the HRL ... [and

that she] will contribute significantly to collection management, research assistance and engagement activities.” Lisa Carter noted that “she will also provide guidance ... for the Libraries’ Eastern European and Slavic activities in Area Studies.”

Medieval Slavic scholars who have utilized the resources of the HRL in the past likely recall Pasha, who was the first to



Photo by Helene Senecal

The new Associate Curator browses HRL reference works in the stacks

have the title of assistant curator of the HRL, and who was before that a Graduate Research Associate for the Resource Center for Medieval Slavic Studies for several years. For the past five years, she has been in her native Louisiana, taking the opportunity to enhance her academic and professional resume. Pasha recently earned a Masters in Library and Information Science from Louisiana State University (Baton Rouge) and then worked as an archivist in the Newcomb Archives, Newcomb College Institute of Tulane University, New Orleans. Her previous work and background as well as her more recent experience and expertise will undoubtedly benefit the work and missions of the HRL, the Special Collections and Area Studies, and the OSU Libraries (see already the announcement on the back page!). Please join us in welcoming Pasha to her new home in the renovated Thompson Library.

Sixth International Hilandar Conference The Ohio State University 19 – 21 July 2013

The Sixth International Hilandar Conference will be held at The Ohio State University in Columbus, Ohio, July 19-21, 2013. The conference theme is **Medieval Slavic Text and Image in the Cultures of Orthodoxy**. We invite abstracts (not to exceed 500 words in length) of proposed presentations to be sent as Word.doc attachments to hilandar@osu.edu prior to February 1, 2013. A sub-committee of the Advisory Council to the Resource Center for Medieval Slavic Studies will review all submissions. Further details will be announced in the next issue of *Cyrillic Manuscript Heritage* and through various listservs and other venues.

The conference will follow immediately after the conclusion of the **2013 Medieval Slavic Summer Institute** (scheduled for June 24-July 19, 2013). We look forward to introducing participants and guests to the recently renovated Thompson Library, the Jack and Jan Creighton Special Collections Reading Room, and the enhanced research, teaching and preservation opportunities now at the disposal of the HRL.

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Director's Desk

Dr. Predrag Matejic

July 1st of this year will mark the completion of my 30-year tenure as Curator of the Hilandar Research Library. It is a good time to pause and reflect. And, in doing so,



I can honestly say that I am as confident and pleased as ever about the HRL and its future. An important step towards that future was the hiring – following a national search and careful consideration of several candidates by a search committee – of Mary-Allen “Pasha” Johnson to a new faculty position in the OSU Libraries – Associate Curator of the Hilandar Research Library.

Pasha is well known to our patrons of the past 25 years or so. She has a proven record of effective service to our researchers, whether here at Ohio State, or remotely. In returning to us at this time, however, she brings new experiences and expertise that will serve the HRL and its researchers in other, even better, ways. Pasha began work on May 1st and has already made an impact. We can only wish her continued success in her work, and in her professional and academic development.

The membership of the Advisory Council to RCMSS has been revised (see page 8). It was decided to add two non-OSU members, both of whom have regularly promoted and contributed to the missions of RCMSS and the HRL. **Jenn Spock** (Professor of History, Eastern Kentucky University) has been conducting research at the HRL since 1992, as well as serving as an MSSSI guest lecturer. **David Birnbaum** (Chair, Slavic Languages & Literatures, University of Pittsburgh), a former graduate student and researcher, is also a regular MSSSI guest lecturer and an innovative developer of some of the newest, most promising Cyrillic manuscript XML data management applications and computing projects in the humanities.

Among the first topics discussed by the Advisory Council were the 2013 MSSSI and the 6th International Hilandar Conference. It was their recommendation that the two events be held consecutively, thus giving MSSSI 2013 participants an opportunity to attend (possibly even present!) at the conference. The proposed dates accommodate the change to semesters that will go into effect at OSU in August.

We had several guest researchers, especially in April and May. These included **Anissava Miltenova** (Head, Department of Old Bulgarian Literature at the Institute of Literature, Bulgarian Academy of Sciences), **Danica Petrović** (Director, Institute of Musicology, Serbian Academy of Sciences and Arts), **Isolde Thyret** and **Rodney Bohac** (Professors of History, Kent State University), and **Tatiana Nikolova-Houston** (Texas artist and an independent scholar). The HRL continued to receive a growing number of reference questions and requests for copies from the United States and Europe, and from as far as Siberia.

There were four presentations of special note. February 2nd, MSSSI 2001 guest lecturer **Valerie Kivelson** (Arthur F. Thurnau Professor of History, University of Michigan) spoke on “Mapping Magic: The Sites of Witchcraft in 17th-Century Russia” as part of the lecture series “Mapping Minds, Bodies, and Worlds” of OSU’s Center for Medieval and Renaissance Studies. On March 26th, at the OSU Seminar in Russian, East European, and Eurasian History, former HRL researcher and OSU graduate **Matthew P. Romaniello** (University of Hawai‘i at Manoa, History) spoke on “The Elusive Empire: Kazan and the Creation of Russia, 1552-1671,” a topic originally researched and developed at OSU. We also congratulate him on the publication of his book of the same title (Madison, WI: University of Wisconsin Press, 2012), a copy of which he generously donated to us. Our former GRA **Tania Ivanova-Sullivan** (University of New Mexico) on April 5th discussed her current research topic “Heritage Speakers of Russian” as part of the OSU Slavic Linguistics Forum. **Cynthia Vakareliyska** (Professor of Linguistics, University of Oregon) on April 26th gave a public lecture sponsored in part by the HRL and RCMSS: “Demonstration of an Online Collation of Medieval Slavic, Greek and Latin Calendars of Saints.”

Congratulations to several former OSU graduates of medieval Slavic and MSSSI participants, especially the class of 2008: **Christin Michelle Laroche Wilson** (OSU Linguistics) earned her doctorate and graduated Spring 2012; **Matthew C. Curtis** (OSU Linguistics) also earned a doctorate and will graduate June 2012; and **Susana Torres Prieto** became the Chairperson of the prestigious Slavonic and East European Mediaeval Studies Group, which is largely British and European in membership. **Ljiljana Đurašković** (MSSSI 2003), who now teaches at the University of Pittsburgh, this spring earned her OSU doctorate in the Slavic Department. And most recently, **Monica Vickers** (MSSSI 2011) passed her MA qualifying exams.

James Joshua Pennington had a revised version of his OSU Slavic MA thesis – “If the *U* Fits: an Orthographic Anomaly in the *Miroslav Gospel*” – accepted for publication. It is to appear in Aleksander Strakhov (ed.), *Palaeoslavica XX, Slavic Medieval Literature, History, and Language*. Josh presents a hitherto unrecognized and unique pattern in the orthography of the primary scribe of the oldest extant Serbian manuscript (*Gospel of Prince Miroslav*, 1190-1200) that had been housed in Hilandar Monastery until it was sent as a gift to Serbia in the late 19th century.

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CYRILLIC MANUSCRIPT HERITAGE

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A New Digital Edition of the Codex Suprasliensis

By Anissava Miltenova

Photo by Helene Senecal



Anissava Miltenova works on projects in the HRL during her recent visit

As it exists today, *Codex Suprasliensis* (CS) comprises 285 folia and is housed in three libraries. Canon Michał Bobrowski sent the codex to the Slovenian scholar Bartholomäus (Jernej) Kopitar to study. After Kopitar's death, the first 118 folia were preserved in the University Library in Ljubljana, Slovenia, where they still remain. Sixteen folia were purchased by Afanasii F. Bychkov in 1856 and are now located in the Russian National Library in St. Petersburg. The remaining 151 leaves wound up in the collection of Count Zamoyski; they disappeared during World War II and were long considered lost until they reemerged in the USA and were returned to Poland in 1968.* They are now located in the National Library in Warsaw.

The CS includes twenty-four texts of the lives of Christian saints for the month of March and twenty-three homilies for the triodion cycle of the church year. Most of the hagiographical works are lives of martyrs from the 3rd-4th centuries, such as SS. Paul and Juliana, the Forty Martyrs of Sebaste, St. Pionius, presbyter of Smyrna, et al. In content it is a lectionary *menaion* (or panegyric), combined with homilies from the movable Easter cycle, most of which were written by or are attributed to St. John Chrysostom.

CS is a source of primary importance for the development both of the techniques of translation and of the norms of the Old Bulgarian language of the late 10th century. It has been listed in UNESCO's Memory of the World Register since 2007. New research work on CS began in 2011 in the Institute of Literature, Bulgarian Academy of Sciences (BAS) in Sofia, Bulgaria, in the framework of this project financed by UNESCO and in collaboration with six countries.

As mentioned above, the project unites virtually all of the extant parts of the CS. The digital images are already available at <http://csup.ilit.bas.bg/galleries>. A separate publication of a photographic facsimile is in its interim stage in the project, and the photographs will eventually be republished together with a fully annotated transcription, and accompanied by commentary and an updated bibliography.

The current project aims also to develop an electronic version of CS, together with a critical apparatus, a parallel Greek text, a modern translation, vocabulary, a grammatical analysis, and tools for searching. Digital images of every page of the manuscript will be available simultaneously with the transcribed text as a unified electronic product. The electronic version of the CS will be freely available under a Creative Commons "By Attribution/Non-Commercial/Share Alike" license.



Ornamental letter "O" from the Ljubljana portion of CS

Codex Suprasliensis, a Cyrillic manuscript copied in the late 10th century, is now available online in a digital format. The codex, also known as the *Retkov Miscellany* for its primary scribe Retko, was named *Codex Suprasliensis* after the Supraśl Monastery in northeastern Poland, where it was discovered in 1823 by the Slavist and Orientalist Michał Bobrowski (1784-1848), who was a professor at the University of Vilnius. In the middle of the 19th century, the manuscript was divided into three parts. The UNESCO project website of *Codex Suprasliensis* <http://csup.ilit.bas.bg/> now reunites these parts virtually, and will include additional apparatuses in order to facilitate the analysis and study of the text.



Page 4 of a brochure entitled "The Tenth-Century Old Bulgarian Manuscript Codex Suprasliensis in the Context of Byzantine-Slavonic Relationships," written by Elena Tomova, Maria Yovcheva and Anissava Miltenova (Institute of Literature, BAS), available on the Codex Suprasliensis website.

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HRL Journal

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

Researching the Sermons of Ioan Exarch

By Svetlina Nikolova

The Resource Center for Medieval Slavic Studies and the Hilandar Research Library in October and November 2011 graciously provided me a splendid opportunity to focus my undivided attention on the study of medieval Slavic manuscripts – my favorite activity ever since I was in college. The two months were both sufficient and insufficient in terms of my research. Never before had I had the chance to spend so much time working exclusively with HRL's collection of microfilms of medieval Slavic manuscripts. And yet, the time seemed insufficient given the size of this unique collection. Carefully preserved and constantly enriched in the course of several decades, the HRL houses microfilms of a vast number of manuscripts. The original manuscripts are preserved in important, but difficult to access or actually inaccessible libraries scattered throughout the world. In order to use my time effectively, I decided to focus my attention on the microfilms of codices written up to the seventeenth century. In so doing, I was able to discover a number of previously unknown texts and was able not only to expand the group of previously known primary sources, but also to reach certain conclusions for which there had been no reliable data.

The main objective of my research was to find, identify, and examine the texts of the sermons of Ioan Exarch, one of the most prominent founders of the Bulgarian church and architects of Bulgarian written culture (end of the 9th – beginning of the 10th century). Fortunately, his name is known to us, unlike the names of many

other church leaders and men of letters of that time. Closely associated with the court of Tsar Simeon I (893-927), Ioan Exarch produced an impressive – both in volume and quality – corpus of literary texts. His works were not confined to the boundaries of Bulgarian written culture. Copied in Serbian and Russian medieval scriptoria, they were disseminated throughout the lands of the Slavic-speaking Orthodox people. Until now, scholars have focused their attention mainly upon two of his works – the so-called “On Orthodox Christianity” and the “Hexameron.”

Scholars rarely wrote about his sermons, although these already had been discovered at the beginning of the 19th century. Researchers had not yet even established their total number. To a large extent, this was due to the fact that the extent and range of the manuscript tradition of the sermons was unclear. The known texts at our disposal did not provide sufficiently consistent grounds for analysis. Another important issue is the actual presence of Ioan Exarch's sermons in the life of medieval society. Dedicated to major church holidays and most likely delivered in front of believers, these sermons should have influenced both medieval men of letters and other listeners. For this reason, the investigation of the presence of such a cultural tradition within medieval Bulgarian, Serbian, and Russian literature and everyday life is a worthy endeavor.

I began with the conviction that the search, examination, and the systemic arrangement of the works that had survived till our times are prerequisites for reliable conclusions about a range of issues pertaining to the sermons. In 2005, I published the first results concerning the two sermons about the nativity of Christ. The fact that it was still possible to find previously unknown early South Slavic copies of Ioan Exarch's sermons led me to the idea of examining the possible fate of his other sermons in the textual traditions of medieval Bulgaria, Serbia, and Russia. Obviously, the search had to continue in HRL – a place in the world where so many manuscripts created within the realm of the Orthodox Slavs during various periods of time were gathered together on microfilm. Moreover, in the HRL collections one can find all types of codices, many of South Slavic provenance, that traditionally include the texts

of Ioan Exarch (menaion- and triodion-type panegyrics; miscellanies with homilies and vitae; menaia with homilies and vitae; various kinds of miscellany collections, etc.).

Today, recalling the two months spent in the HRL, I see with great satisfaction that I returned home with a veritable “bouquet” of Ioan Exarch's sermons – the HRL



Photo by Helene Senecat

Svetlina Nikolova views the Special Collections display cases located in Thompson Library

collections contain the Bulgarian, Serbian, and Russian copies of the seven sermons, regarded today as written by him, as well as some modified texts of his works that I found in manuscripts written in the course of some 400 years (beginning of the 9th – end of the 17th centuries). Inspired by my new discoveries, I am now preparing several different studies about the most interesting copies of his works. My long-term objective is to produce a monograph that will contain all my observations about the manuscript tradition as well as offer a comprehensive analysis of the textual tradition of Ioan Exarch's sermons during the Middle Ages.

The peaceful and tolerant atmosphere that always reigns in the HRL guarantees productive and pleasant work. The students and researchers of the medieval Slavic heritage, who come to work there from all over the world, have always regarded and will continue to regard those who created, worked, and now work in this library with respect and appreciation. For

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HRL Journal, continued from page 4

Run of the Mill? Hardly!

By William R. Veder

At the first Hilandar Conference (Columbus, April 1981), one evening Ivan Dujčev asked Mario Capaldo and me, “Why do you bother to study those *Pateriki*? That isn’t going to get you anywhere.” He had in mind, I think, that run-of-the-mill translations from Greek like the *Egipetskij* and *Azbučno-Ierusalimskij Paterik* by Mario or my *Skitskij Paterik* could not contribute a great deal to the knowledge of Slavic history. Mario was quick to proffer arguments for source research that aims to reach the origin of a tradition; I could do no better in the face of a question so sweeping. Only now after over 40 years on the shop floor, can I confidently say, “Every text has its own story to tell of the circumstances of its transmission.”

Take the *Lestvica*, the translation of St. John Climacus’ *Ladder of Divine Ascent*. It is known in over 500 manuscript copies (12th – 18th cent.) that transmit three versions of the text (leaving aside various 17th-century copy/editions): one of circa 56,000 words with a marked Preслав accent (**a**), one of c. 60,000 words that most closely follows the Greek (**b**), and one of c. 64,000 words which contains Slavic enhancements to the narrative and snippets of the translation of the patristic commentaries to the Greek text (**c**). Version **c** is derived from an early copy of **b**; versions **a** and **b** are largely independent even though over half of their text is identical. They variously retain West-Slavisms (e.g., *ost’n* ‘sting,’ *tryzna* ‘arena’) and archaisms (e.g., NOM-ACC forms for masculine animate nouns, *j*-participles for *i*-conjugation verbs, 3rd person imperatives), which suggest that the original translation may have been made prior to 886. Version **a** is attested before 899, when it was copy edited for an *ad hoc* homiliary *cum* menologium for the Holy Week of that year (later excerpted in the *Codex Suprasliensis*); version **b** is attested before 927, when it was used to fill five slots in the Slavonic *Izbornik of Tsar Symeon*.

Over the past few months, I have been reading the 17 copies (1334 – c. 1620) of

the *Lestvica* in the Trinity–St. Sergius Monastery north of Moscow (available in full facsimile @www.stsl.ru). One (Ms. 10) represents version **a**, ten (155, 158, 161, 167-70, 183-5) version **b**, and six (156-7, 159-60, 162, 171) version **c**. The copy of version **a** was imported from outside the monastery (it is dated three years before its foundation), but those of versions **b** and **c** were more likely made in the monastery itself: Mss. 156 and 185 state so in their colophon, and all the others were made from either of their exemplars. The ten copies of **b** and the six of **c**, indeed, show no variation in text, only in spelling.

Now why should manuscripts differ only in spelling? Is it because the scribes were keen to demonstrate their individu-



Photo courtesy of W. Veder

William R. Veder

ality? But why then did they leave traces of their dialect not consistently, only accidentally? Were younger scribes affected by the so-called “second South Slavic influence” and tried to overlay it over the text? Any such question must be answered in the negative. The 17 copies, in fact, show one and the same pattern of spelling development: high variability (heterography) on the first 10-20 folia, after which individual preferences become entrenched (idiography). And over the entire length of the text they show similar errors in marking jotation of vowels and palatalisation of consonants, as well as a high incidence of confusion of *jers* (with full vowels, too) as well as nasal vowels. These traits (their patterns of distribution strictly individual), in fact, prove that all 17 copies are independent transcriptions of three Glagolitic exemplars, two of them most probably preserved at the monastery itself. And the fact that some of the younger copies show more South Slavic spellings than others testifies to no more than a shift in scribal practice, away from cumbersome transcription towards more economical transliteration (which also

explains the late appearance in script of nasal vowels and the distinction *z* : *dz*).

What we find here is a type of manuscript tradition almost unknown in Western Europe before the humanists’ discovery of key witnesses to the texts of classical antiquity, which were copied again and again by droves of scholars: a *flat* tradition, in which one and the same exemplar engenders progeny over a long time. It seems, indeed, as if the two Glagolitic manuscripts at the Trinity–St. Sergius Monastery enjoyed the fame of “archetypes.” What we should do now is to check if the 12 copies of the *Lestvica* in the collection of Hilandar Monastery belong to such a *flat* tradition, too, and then broaden our search to include other South Slavic collections.

In September 2011, I had an opportunity to take a good look at Hil. 646 (version **c**) and was able to establish that it shows the same transcription features as the Trinity–St. Sergius copies. It is indeed unfortunate that the facsimiles available @ scc.digital.nb.rs show only certain images, not entire manuscripts, but there is enough text available to claim that the 14th-cent. manuscripts NBS Rs.93 (version **a**), Dečani 71 and Peć 87 (version **b**) and Dečani 74 and Peć 97 (version **c**) are not copied from Cyrillic but transcribed from Glagolitic exemplars. And there is evidence that the case of the *Lestvica* is not isolated: in the South Slavic area, all copies of the *Skitskij Paterik* up to the end of the 14th cent. were made from the 9th-century Glagolitic protograph, preserved at Ohrid and probably destroyed when the city was stormed by Hayruddin Pasha in 1395.

Isn’t it stunning to note that the comprehensive and unprejudiced study precisely of run-of-the-mill texts (my apologies to St. John Climacus, I refer only to the stability of the text and the volume of its tradition) can contribute to the history of Slavonic texts an insight so fundamental that our teachers failed to notice it?

Editor’s Note: We take this opportunity to congratulate **William** on the occasion of his **70th birthday** (May 26) and wish him continuing health, happiness, productive scholarship, and success. His contributions to the HRL and RCMSS are many, constant, and most sincerely appreciated. Indeed, he has been a friend to us for more than 30 years.

RCMSS & HRL News Notes:

Director of Institute of Musicology Visits the HRL

Photo by Helene Senecal



Danica Petrović in the Jack and Jan Creighton Special Collections Reading Room

Danica Petrović (Director, Institute of Musicology, Serbian Academy of Sciences and Arts) first conducted research in the HRL in 1988. That was her last visit until this mid-May, when she came for a few days to see the renovated Thompson Library and HRL and to study one of the microfilms of a Hilandar Monastery music manuscript, a Greek and Church Slavic *Anthologion* containing hymnographic texts and musical notation that dates to the end of the 18th century. She shared with us her recent publication, “Church Musicians in Mediaeval Serbia,” in *Psaltike: Neue Studien zur Byzantinischen Musik: Festschrift für Gerda Wolfram*, edited by Nina-Maria von Wanek, 265-284 (Wien: Praesens Verlag, 2011).

The purpose of Dr. Petrović’s visit to the United States was primarily to spend time with and assist her daughter, **Jelena**, grandson **Petar**, and son-in-law Father **Vasilije Vranić**, pastor of the Northern Parish of the Holy Resurrection Serbian

Orthodox Cathedral in Chicago, who is also a Teaching Fellow at Marquette University (Wisconsin). As an Assistant Lecturer in Canon Law at the St. Sava School of Theology, Father Vasilije specializes in Patristics and Church History of the first millennium of Christianity. In addition to his parish duties and teaching, he also successfully defended his dissertation on the “Christology of Theodoret of Cyrus” at Marquette.

Danica wanted to be in Chicago for the birth and baptism of her granddaughter, **Mila**, who was born February 22. She was also able to visit her other daughter **Marija**, currently a post-doctoral fellow of the Wirth Institute at the University of Alberta in Edmonton, Canada.

Former HRL GRA Speaker at Slavic Linguistics Forum

We were delighted to welcome back **Tania Ivanova-Sullivan**, former Hilandar GRA and Ohio State alumna, who was invited to talk about her current research at the Slavic Linguistics Forum, a venue run by graduate students in the Slavic Department, on April 5, 2012. Her talk coincided with the 10th anniversary of the Forum, which she and **Andrea Sims** (Assistant Professor of Slavic Linguistics at OSU) co-founded in 2002 while still in graduate school. After the talk, Tania met with graduate students to discuss research and job opportunities for Slavic graduates in the United States.

Dr. Ivanova-Sullivan received a large research grant from her home university to allow her to travel and gather information for her research project. She is working on a monograph about early Russian-English bilinguals, i.e., “heritage speakers.” These second-generation immigrants were either born in the US to Russian-speaking parents or came over before the age of 10. She is studying interface phe-



Photo by Helene Senecal

Tania Ivanova-Sullivan

nomena in their first language, Russian, which reflect incomplete acquisition or L1 attrition.

OSU was the second stop of her data collection trip to several American colleges – she also visited Harvard University, UCLA, and University of Washington where she briefly reunited with **Bojan Belić** (alumnus of OSU Slavic Dept. and MSSI 1999, currently at the Slavic Department at UW). She is heading to St. Petersburg in May where she will be testing her control group of Russian monolinguals.

Tania was excited to visit with former professors and colleagues and was pleasantly surprised to see the new library, which was still under construction when she left Columbus in 2007. She complimented the new home of the HRL although she also felt a bit nostalgic about the old “Hilandar Room.”

Currently, Tania is Assistant Professor of Russian at the University of New Mexico where she is in charge of the Russian program in the Department of Foreign Languages and Literatures. She enjoys teaching Russian language and general linguistics to a diverse multi-cultural student population. Her courses range from small seminars for Russian majors to classes with enrollments of as many as 130 students that are part of the Core Curriculum.

RCMSS/HRL News Notes, *continued*

C. Vakareliyska Speaker at Annual Kenneth E. Naylor Memorial Lecture

Photo by Helene Senecal



*Dr. Vakareliyska discusses
Medieval Slavic Menologies*

Cynthia Vakareliyska, Professor of Linguistics at the University of Oregon, was invited to OSU at the end of April to present both the 15th Annual Kenneth E. Naylor Memorial Lecture and a public lecture on Medieval Slavic menologies. The latter, hosted in the Thompson Library and sponsored in part by the HRL and RCMSS, included a demonstration of her online computer collation of medieval Slavic, Greek and Latin calendars of saints, based on the listings of saints from over 100 manuscripts, including data from manuscripts on microform in the HRL. Dr. Vakareliyska has often used the resources of the HRL in the past, see *CMH* 7 (2000): 4, and 25 (2009): 4.

The Naylor Memorial Lecture series was created by **Brian D. Joseph** (OSU Linguistics), who has held the Kenneth E. Naylor Professorship of South Slavic Linguistics since its inception. Dr. Vakareliyska shared her current research, "Action Heroes: The English NN Construction across the South Slavic Languages." Dr. Joseph noted that "It was a nice demonstration of both the local and the more general ways in which the careful study of a South Slavic language can enrich our understanding of how Slavic languages develop and are patterned. This year's lecture was one of the best attended in recent

years and the venue – in the reading room on the 11th floor of the Thompson Library – made for a stunning but also intimate setting for this important annual event."

RCMSS/HRL Home to Society for Slovene Studies Archives

The HRL and RCMSS are pleased to announce that we have become the home of the Archives of the Society for Slovene Studies. Largely the result of discussions with **Carole Rogel**, Associate Professor Emerita of Balkan and East European History at Ohio State and a past founding member, president, and treasurer of the Society, these important historical records will be preserved and made accessible to future generations.

The Society was founded in 1973 and maintains a journal, *Slovene Studies: Journal of the Society for Slovene Studies* as well as a newsletter. The archival materials largely contain files of past officers of the Society, including, **Toussaint Hočevar**, **Carole Rogel**, **Henry R. Cooper**, **Tom Priestly**, **John K. Cox**, and **Metod M. Milač**. Some other early materials are now preserved in Slovenia.

The Society for Slovene Studies (SSS) is a scholarly non-profit organization dedicated to fostering closer communication among scholars interested in Slovene studies, to promoting the dissemination of scholarly information on Slovene studies through the organization of meetings and conferences, and to preparing scholarly works for publication. Founded ... as a



Carole Rogel reviews donated materials

society of academics committed to the promotion of Slovene studies in the United States and Canada, the Society for Slovene Studies is today an internationally recognized association of scholars with members in many countries of the world, dedicated to investigating Slovene culture. See: "Society for Slovene Studies Fact Sheet 2011," www.slovenestudies.com/misc/SSS_factsheet.pdf (accessed May 14, 2012).

MSSI Alumna Presents Paper at Kent State Conference



*Tatiana Nikolova-Houston donates
original artwork to Predrag Matejic
during her HRL visit*

Tatiana Nikolova-Houston, supported in part by a small grant from the RCMSS Hilandar Endowment Fund, presented a paper at the second *Information and Religion Conference* held at Kent State University (Kent, Ohio) on May 18-19, 2012. This year's theme was *Preservation and Access: Facilitating Research in Information and Religion*. Dr. Nikolova-Houston's paper entitled "Increasing the Visibility of Slavic Medieval Manuscripts" describes how the Soviet bloc's collapse removed many political obstacles to Slavic and Byzantine manuscript study, but sometimes left manuscript libraries without sufficient financial resources – to the extent that even opening their doors and providing access was a problem. Her paper detailed the struggle to preserve and publish images from the 1,500 medieval manuscripts and early printed books now held in the Historical and Church Institute in Sofia, Bulgaria.

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Photo by Helene Senecal

Photo by Helene Senecal

Guide to Upcoming Medieval and Slavic Workshops, Conferences and Exhibits

Encyclopaedia Slavica Sanctorum
International Conference
"Saints and Holy Places in the Balkans"
June 14-16, 2012, Sofia, Bulgaria
<http://www.eslavsanct.net/home.php?text=Conferences&lang=bg>

19th International Medieval Congress
July 9-12, 2012, University of Leeds,
Leeds, England
<http://www.leeds.ac.uk/ims/imc/>

Lincoln College Summer School of
Greek Palaeography
August 13-18, 2012, Oxford, England
<http://www.bodley.ox.ac.uk/csb/LincolnCollegeSummerSchoolofGreekPalaeography.pdf>

250th Anniversary of Paisii Hilendarec's
Istoriia Slaveno-Bolgarskaia
September 20-21, 2012,
Blagoevgrad, Bulgaria

Slavic Cognitive Linguistics
September 27-29, 2012, Zagreb, Croatia
<http://www.hfiloloskod.hr>

39th Saint Louis Conference on
Manuscript Studies
October 12-13, 2012, St. Louis, Missouri
http://libraries.slu.edu/special_collections/stl_conf_manu

Byzantine Studies Conference (BSC)
November 1-4, 2012, Brookline, MA
<http://www.bsana.net/conference/index.html>

Association for Slavic, East European,
and Eurasian Studies (ASEEES)
44th Annual Convention, November
15-18, 2012, New Orleans, Louisiana
<http://aseees.org/convention.html>

World Congress of Bulgarian Studies
To be announced, 2013,
Bucharest, Romania

American Association of Teachers of
Slavic and East European Languages
(AATSEEL)
January 3-6, 2013, Boston, MA
<http://www.aatseel.org/program/>

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

Fifth Biennial Conference
March 8-9, 2013
Georgetown University,
Washington, DC
<http://otsamerica.org/node/213>

Midwest Slavic Conference
Late March/early April, 2013
OSU Center for Slavic and East
European Studies, Columbus, OH
<http://slaviccenter.osu.edu/>

The Medieval Academy of America
Annual Meeting, "Regions and
Regional Identity in the Middle Ages"
April 4-6, 2013, University of Tennes-
see, Knoxville, TN
<http://www.medievalacademy.org/pdf/CFP2013.pdf>

International Congress on Medieval
Studies, May 9-12, 2013, Western
Michigan University, Kalamazoo, MI
<http://www.wmich.edu/medieval/congress/>

Medieval Slavic Summer Institute
Resource Center for Medieval Slavic
Studies (RCMSS)
June 24-July 19, 2013
OSU, Columbus, Ohio
<https://library.osu.edu/find/collections/hilandar-research-library>

6th International Hilandar Conference
July 19-21, 2013, OSU, Columbus, Ohio
<https://library.osu.edu/find/collections/hilandar-research-library>

XV International Congress of Slavists
August 27-28, 2013, Minsk, Belarus
<http://xvcongress.impl.basnet.by/>

Institute of Musicology, SANU, and
British Association for Slavonic and
East European Studies (BASEES)
Study Group for Russian and
Eastern European Music
"Beyond the East-West Divide:
Rethinking Balkan Music's
Poles of Attraction"
September 27-29, 2013, Belgrade, Serbia
<http://goldenpages.jpehs.co.uk/2012/03/05/beyond-the-east-west-divide-rethinking-balkan-musics-poles-of-attraction/>

RCMSS/HRL News Notes, *continued*
from page 7

Tatiana is an MSSSI 2001 alumna. It was at the MSSSI that she coupled her passion for the Slavic medieval past with a focused study and better awareness of the rich Slavic manuscript culture of the past. She became a passionate spokesperson and has delivered papers in the US and abroad on the Slavic Cyrillic manuscript heritage, its importance, and how it has personally inspired her.

Tatiana completed her MLIS and PhD in 2008 from the University of Texas at Austin. She continues to do research and dedicates much of her time to original artwork, inspired by manuscript illuminations. Please visit her site *Sacred Illuminations* www.sacredilluminations.webs.com for further information.

Taking the opportunity to also visit the HRL while in Ohio, she presented to Dr. Predrag Matejic one of her original ink and gold acrylic with semi-precious stone (her preferred medium) paintings ("illuminations"), a work titled "In the Beginning: Glagolitic-Cyrillic Alphabets." She added that she "created this drawing in 2010 in Bulgaria and wanted to dedicate it to the Hilandar Research Library and her mentor, Professor Predrag Matejic."

RCMSS Advisory Council Meets

A meeting of the RCMSS Advisory Council was held on April 26, 2012. The Council meets to advise RCMSS in its promotion of medieval and early modern Slavic manuscripts and manuscript culture, primarily of the Cyrillic tradition. Members of the Advisory Council are **David Birnbaum** (Pittsburgh, Slavic Chair), **Nicholas Breyfogle** (OSU History), **Lisa Carter** (OSU Libraries), **Dan Collins** (Advisory Council Chair, OSU Slavic), **Helena Goscilo** (OSU Slavic Chair), **Richard Firth Green** (OSU, CMRS Director), **Yana Hashamova** (OSU, CSEES Director), **M.A. Johnson** (OSU, HRL Associate Curator), **Predrag Matejic** (OSU, HRL Curator and RCMSS Director), **Myroslava Mudrak** (OSU History of Art), and **Jennifer Spock** (Eastern Kentucky, History).

Codex Suprasliensis, continued from page 3



Screen shot of the UNESCO-funded "Codex Suprasliensis" website, <http://csup.ilit.bas.bg/>

into the information structure in Ancient and Hellenistic Greek, Latin, Gothic, Classical Armenian, and Old Church Slavonic, and has developed a statistical morphological guesser and a semi-manual syntactic annotation tool supported by a set of morphology-based rules.

An anthology with the proceedings from an international conference held in Sofia, Bulgaria, in August 2011, is now available: *Rediscovery: Bulgarian Codex Suprasliensis of 10th Century* (Sofia: Iztok-Zapad, 2012). Scholars from 12 countries participated in the international conference and an exhibition about CS was presented very successfully in Sofia, at the Vatican, in Warsaw, and in Ljubljana. Contributions of the project from the textological and linguistic viewpoints include:

- New facts were discovered concerning the history of Greek sources. Researcher Aleksandr Karnachov of St. Petersburg presented a previously unknown archive of Sergei Severianov with extremely important data about Greek manuscripts. The collection is in the depository of the Library of the Russian Academy of Sciences; it was untouched for 100 years and was uncovered accidentally. It will be published in full.
- Three copies of the *Codex Suprasliensis*, which have not received the attention of scholars in the past decades, were investigated in detail: Kievan full copy No. 117, 16th cent. (according to Rudolf Aitzetmüller, who published a portion, it fills in texts from missing folia in CS); St. Petersburg full copy No. 596, *Menologion for March*, 15th cent.; and Vilnius copy No. Slav. 257, from the first quarter of the 16th cent., which contains sixteen homilies of St. John Chrysostom.
- The project threw new light on the sources of *Codex Suprasliensis*, especially of the South Slavic tradition; for example, three texts (the *Life of Gregory the Great*, the *Tale of the Taxiotēs the Soldier*, and the *Life of Paul the Simple*) have been found in a very interesting manuscript of the 14th cent., Voskresenskii 115, State Historical Museum in Moscow, which contains also texts known from the so-called *Kniazhii izbornik* (archetype of *Izbornik of 1076*) and sermons attributed to Petŭr Chernorizets.
- New information was completed concerning the history of the manuscript in Lithuania, Poland, Slovenia, and Russia.



Ornamental letter "N" from the Ljubljana portion of CS

A pilot model of an electronic edition of a small part of the *Codex Suprasliensis* with a search program was developed in 2008 at the University of Pittsburgh (<http://paul.obdurodon.org>). This electronic edition of the *Life of Paul the Simple* was based on a corrected version of the text published by Jordan Zaimov and Mario Capaldo, accompanied by parallel Greek text, a new English translation, detailed linguistic commentary, and photographic facsimiles.

A separate module in the electronic edition of *Codex Suprasliensis* will be added with an annotated glossary created as a result of the annotated corpus. It will be annotated manually, but with the assistance of the morphological guesser already developed by the project *Pragmatic Resources in Old Indo-European Languages* (PROIEL) and trained for Old Church Slavonic morphology on the *Codex Marianus*. Thus, the *Codex Suprasliensis* will be annotated for morphology, syntax, and other features in the PROIEL annotation interface, and the information will be exported in XML for incorporation into the projected electronic edition. PROIEL aims at developing morphosyntactic means for the annotation of and research



Two-volume edition of the text of the Supraśl or Retkov Miscellany, edited by Jordan Zaimov and Mario Capaldo (1982-1983)

The new digital edition will be used both in teaching in the field of Slavic studies and by all who are interested in the history of Bulgaria, the Byzantine Commonwealth, the Balkans, Slavia Orthodoxa, and manuscript studies.

***Editor's Note:** See the article by Rodney Dennis, curator of manuscripts at the Harvard College Library from 1965-1992, "Mr. Vlasov Meets the Ham King," *Harvard Magazine* (Mar-Apr 1996): 40-45, for an account of the history of *Codex Suprasliensis* in the United States and how this portion of the codex was returned to Warsaw.

Director's Desk, *continued from page 2*

We sincerely congratulate **William R. Veder, Johannes G. van der Tak**, and **Susana Torres Prieto-Hay**, editors of the monumental three-volume (and circa 2,000 pages!) edition *The Scete Paterikon* (Pegasus Oost-Europese Studies 12-13-14), 2012. Volume 1: *The Scete Paterikon. Introduction and Indices*, 494 pp.; Volume 2: *Patericon Sceticum. Greek Text, Latin Translations and English Translation of the Slavonic Textus Receptus*, 724 pp.; Volume 3: *Skitskii Paterik Slavyanskii perevod v prinyatom tekste i v rekonstruktsii glagolicheskogo arketipa*, 750 pp. See the next issue of *CMH* for more about the history of this text and its significance.

The HRL and RCMSS are dependent on the good will and good work of other units at Ohio State. We will certainly miss **Lance Erikson** and his dedicated work as Associate Director of the Center for Slavic and East European Studies (CSEES) at Ohio State. In turn, we now welcome **Eileen Kunkler** as the new Associate Director of the Center. Eileen graduated with a dual MA in CSEES and the John Glenn School of Public Affairs at Ohio State, specializing in Russian politics and program evaluation.

Finally, what should be a happy note for researchers: the St. Peterburg Orthodox Seminary has digitized all issues of the very important Russian Orthodox journal *Khristianskoe Chtenie* and made it openly accessible: http://www.spbda.ru/lib/view/Hristianskoe_chtenie.html. This url will give access to all volumes from 1868-1917, and again as of 2009 (to 2011 at the moment). This very rare, often incorrectly cited journal has frustrated librarians and scholars alike. We appreciate the efforts of the Seminary to make it openly accessible, searchable by year or author, and providing the researcher an immediate pdf of the desired article.

HRL Journal, *continued from page 4*

me, the Hilandar Research Library will always be associated with images of a luxuriant bouquet of *slova* (sermons, words) – the sermons of Ioan Exarch of Bulgaria – in the context of the warm words and support of the people who work there. This is why I now offer – in lieu of flowers – my

own sincere *slova* of appreciation to RCMSS and HRL, to their director, Predrag Matejic, and to his delightful and highly competent staff, **Lyubomira Parpulova Gribble, Helene Senecal**, and **Peter DeSimone**, who did everything possible to assure that my work was both successful and productive.

Editor's Note: Svetlina Nikolova is the former Director of the Cyrillo-Methodian Research Centre of the Bulgarian Academy of Sciences and continues as Editor-in-chief of the Center's highly respected journal, *Palaeobulgaria*. Professor Nikolova's previous research trip to the HRL took place for three weeks in the fall of 2003: please see *CMH* 14 (2003): 5, and a detailed description of her research in *CMH* 15 (2004): 6.

† In Memoriam:
Predrag Dragić Kijuk
Witness of Historical
Memory

By Miroljub Joković

All for whom Serbian national culture, an Orthodox understanding, and a deep respect and appreciation of history and culture are dear, were affected by the news of the passing of **Predrag Dragić Kijuk**. His death at age 67 in St. Sava Hospital in Belgrade extinguished one of the brightest figures of recent times. He exemplified greatness as a writer, philosopher, historian, original thinker, and scholar of the medieval as well as of Dostoevsky. He was one of the best and the brightest of Serbs I have ever known.

Serbian culture has lost one of its intellectual cornerstones, a creative and curious intellect fascinated by poetry, philosophy, Christianity, classical Serbian and Slovenian literature, European civilization, as well as the cultural interaction and influences on Serbian culture in religion, philosophy, or art. Predrag Dragić Kijuk was an original and unique thinker.

It is no exaggeration to say that he was a walking encyclopedia and also one of the bravest Serbian intellectuals of the late-20th and early-21st century. Any form of thought repression was anathema to him. He passionately believed in freedom and artistic expression, at times even rebelliously. Often, his was the voice in the wilderness.

Kijuk was one of the best speakers on Serbian literature. He also possessed a remarkable gift for language: I think it came from the fact that he actually had something to say. He knew how to speak and he had an incredible amount of information that charmed his guests and listeners. He was a brilliant orator, in part because he was a devotee of truth and in part because he knew how to convey to others the hidden meanings and nuances of the human condition. Kijuk was an impassioned defender of the truth and firm champion of the imprisoned and the persecuted. His support of just causes also led to personal difficulties, including the loss of a position.

V. Dimitrijević has stated that Kijuk always thought in terms of what his conscience dictated. He was a founder of the "Fund of Truth" in Belgrade, of "Serbs in the World Parliament" in Heidelberg, of the "Center for Christian Studies" in Belgrade, the "Association of Serbian National Consciousness," and he initiated and was one of the signatories of the declaration of the famous "Letter on the Serbian Language." He edited both the *Library of Serbian Diaspora* and the *Serbian Family Library*. For many years he edited *Serbian Literary Magazine*, and together we edited the *Literary Newspaper*.

He also wrote many books, studies and essays. I would mention a few achievements that have long been his personal trademark and emblematic in Serbian literature: *The Demons Among Us*, *Medieval and Renaissance Serbian Poetry 1200-1700*, *Story of Flight*, *The Battle of Kosovo* (with **Dušan T. Bataković**), and *Tempter Redeemer, Going to the Game, Catena Mundi I-II, Literature and Evil, The Legacy Little, Bestiarium Humanum, Atlantocracy as a Jesuit Ideal, Essays in Homiletics, Invasion of the New Barbarians*, and *Europe against Europe*.

He has now gone, I think, to a better world than the one in which we live, a world in which he was a pariah to some, a gentle but bold hero to others. We thank him for his original and brilliant thought, for his passion, and for his friendship. May his memory be eternal....

Editor's Note: Predrag Dragić Kijuk was a participant in the 5th International Hilandar Conference in Raška (2002), where he gave a presentation related to a famous fresco that is in Hilandar Monastery: "Three-Faced Christ and the Symbolism of Numbers."

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*Welcome to **ScriptoriaSlavica**, the blog of the
[Hilandar Research Library and
the Resource Center for Medieval Slavic Studies](#)
at The Ohio State University Libraries, Columbus, Ohio.
It is appropriate that this blog was launched on May 24th,
the feast day (New Style) of SS. Cyril and Methodius,
“Apostles to the Slavs”*

<http://library.osu.edu/blogs/medieval-slavic/>

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