



# Cyrillic Manuscript Heritage

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The Ohio State University

THE HILANDAR RESEARCH LIBRARY  
THE RESOURCE CENTER FOR MEDIEVAL SLAVIC STUDIES

Columbus Ohio

## Keynote Speaker Set for 6th International Hilandar Conference

**Mirjana Žvojinović**, Director–Byzantine Institute, President–Hilandar Committee, and

Member–Serbian Academy of Sciences and Arts, has accepted our invitation to give the keynote address at the 6th International Hilandar Conference at The Ohio State University, 19-21 July 2013. She will speak on the

19th at the welcome reception for conference participants and guests. Her topic will be related to the medieval history of Hilandar Monastery as shown through historical documents, the topic to which she has devoted much of her scholarly life.



Photo courtesy M. Žvojinović

## Renewing Ties: A Productive Trip to Serbia and Bulgaria

By Predrag Matejic

From September 16-30, I was able to visit Serbia and Bulgaria, taking this opportunity to re-establish and renew our relationships with numerous scholars and academic institutions in these countries. In addition, I was privileged to receive from the University of Sofia “St. Kliment Ohridski” their highest honor.

Arriving in Sofia, I enjoyed first seeing two of our more recent visiting scholars to the HRL, **Svetlana Nikolova**, now retired Head of the Cyrillo-Methodian Research Centre of the Bulgarian Academy of Sciences, and **Svetlana Kuiumdzhieva**, recently elected Vice-President of the Bulgarian Academy of Sciences (for the Humanities, Social Sciences, and Arts). In fact, continuing discussions with Dr. Kuiumdzhieva led to the signing of a Memorandum of Understanding between RCMSS and the Central Library and Central Archives of the Bulgarian Academy of Sciences (BAS) that should continue to facilitate research at the Hilandar Research Library, as well as make it easier for OSU researchers to accomplish on-site research in Bulgaria. It was also a chance to see once more **Sūbina Aneva**, Deputy Director of the BAS Central Library, as well as to meet the Director of this library, **Dincho Krūstev**.

The especially busy week there continued with a ceremony during which I was awarded the “Medallion of St. Kliment of Ohrid with Blue Ribbon” by Prof. Dr. **Ivan Ilchev**, Rector (President) of the University of Sofia. It was an unexpected honor. At this ceremony, I saw other university administrators and professors, including **Dimi-tūr Peev**, **Liliana Stoianova**, **Stanislava Stoianova**, **Anna-Maria Totomanova**, and **Vasia Velinova** (who is the Director of the “Ivan Duichev” Slavo-Byzantine Research Centre). I was pleased to see numerous friends and researchers from several institutions in Bulgaria in attendance, including several former guest researchers at the HRL: **Ivan Biliarski**, **Margaret Dimitrova**, **Aksiniia Dzhurova**, **Boriana Khristova**, **Anisava Miltenova**, **Angelina Mincheva**, **Mariana Tsibranska**, **Nina Vutova**, and even **Igor Kaliganov** of Russia, who was in Sofia. Also present at the ceremony were **Richard Damstra**, Educational and Cultural Attaché of the American Embassy



Photo by Maria Nestorova

Predrag Matejic receives St. Kliment Ohridski Medallion at ceremony

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## Director's Desk | Dr. Predrag Matejic

The review of the archival material relating to the history of HRL and RCMSS while preparing my presentation for Bulgaria gave me the opportunity to



reacquaint myself with many letters and documents. While it is true that I had been present for many of these events, this review served to remind me of much that I had forgotten.

I found this research particularly important for the Serbian portion of my trip. After all, the contacts between my father and the Hilandar Research Project with Serbian scholars pre-dated the Bulgarian. It was on the photographic expedition in the summer of 1971 in Hilandar Monastery that my father and I first met Professor **Dimitrije Bogdanović**, who is associated with and largely responsible for much of the 20th-century scholarship on Hilandar Monastery and its manuscripts. In fact, at the end of Ohio State's expedition that summer, I flew to Belgrade on behalf of Dr. Bogdanović and his colleagues and their own work in Hilandar that same summer. It was then that I first learned of the Archeographic Commission of the Serb National Library.

Our archives contain a steady correspondence between Dr. Bogdanović and my father, and evidence of an increasing desire for greater collaboration. One of the concrete results of this was the joint description of a number of Slavic manuscripts in the Great Lavra Monastery on Mount Athos by the two scholars. Based on an analysis of microfilms during part of a six-month research stay in the HRL by Dr. Bogdanović, a co-authored catalog was published in 1989. Sadly, Prof. Bogdanović was literally days away from a return to Ohio State and the HRL for a three-month research visit in 1986 when he suddenly took ill and passed away on June 14.

The 1986 research trip was to be supported by a U.S. Information Agency grant sponsoring an exchange during 1985-1988 between Ohio State and Yugoslavia that

focused on mutual interests in medieval Slavic (manuscript) studies and Hilandar Monastery. Several Serbian scholars, including members of the Academy of Sciences and Arts, theologians, and others, benefitted from this exchange.

It was also in 1986 that **Mirjana Živojinović** spent a week at the HRL consulting the microfilms of Hilandar monastery, in particular, those of certain Byzantine edicts. Dr. Živojinović has over 30 publications related to the history of Hilandar Monastery, its dependencies (*sketes*), and other properties. We look forward to wel-



L to R: Michael and Diane Pancoe (née Ostich), daughter and OSU graduate Laura, grandparents George and Geraldine Ostich, Natalie Pancoe, and Michael Ostich, Jr.

coming her again and showing her the Hilandar Research Library in its new setting within the renovated Thompson Library.

In the past few months, HRL welcomed return research visits by **Jenn Spock** and **Isolde Thyret** and **Rod Bohac**. Isolde and Rod, in fact, planned to research in Russia certain of the original Russian manuscripts they first studied here in the HRL on microfilm. If they are among our most frequent users, the record for a visiting researcher who traveled the longest is surely held by **Tatiana G. Popova** (see p. 4). She and her daughter, **Daria**, came from the Russian far north, from the city of Severodvinsk on the White Sea. In order to fly from Moscow, they first traveled by train for more than 24 hours. Before them, **Anatol Schmelev**, Curator of the Russian and Commonwealth of Independent State Collection of the Hoover Institution at Stanford, arrived to do research on the history of the Russian Orthodox Church in the United States.

We have received proposals from two historians for research support next summer. The first request was from **Mihajlo Popović** of the Austrian Academy of Sciences, and the second from **Vlada Stanković**, professor, University of Belgrade. Dr. Popovic has recently authored a book in German on Mara Branković, a daughter of the 15th-century Serbian ruler of Smederevo, **Durađ Branković**. Betrothed to Sultan Murad II in 1431, as Sultanida Mara, she was able to champion and even protect certain Eastern Orthodox interests.

Several long-time HRL supporters recently stopped by to visit: the **Ostich** and **Pancoe** families for the graduation of **Laura Pancoe** from OSU; and **Alex Machaske**

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Photo by P. Matejic

### CYRILLIC MANUSCRIPT HERITAGE

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**Productive Trip,** *continued from page 1*

in Sofia, and Professor **Eric De Sena**, Director of the American Research Center in Sofia.

Hours later, I was in Blagoevgrad, some 60 miles away, at South-West University “Neofit Rilski” in order to present a paper at an international conference on “The 250th Anniversary of the *Slaveno-Bulgarian History* of Paisii of Hilandar.” This important work written in 1762 by Paisii, a monk of Hilandar Monastery, is considered the first modern history of Bulgaria and a seminal work delineating the medieval and the early modern period in Bulgarian cultural history that is known as the National Revival. For many Bulgarians, it is the most famous and best known of Slavic manuscripts. I used this opportunity to prepare a paper based on our archives in which I highlighted the lengthy history of Bulgarian scholarship and the collection of Hilandar manuscripts on microfilm at The Ohio State University that formed the core of the future Hilandar Research Library. It is a history that goes back almost 40 years and bridges both political and cultural divides. Again, I was able to meet with several colleagues and guests, including **Ivan Dobrev**, **Nadezhda Dragova**, **Ivan Kharalampiev**, **Darinka Karadzhoza**, **Ivan Mirchev**, **Elena Tacheva**, and **Kiril Topalov**.

Scholarly collaboration between Bulgaria and the HRL started in March 1973 when my father, the **V. Rev. Dr. Mateja Matejic**, received an invitation to visit Bulgaria. In June of 1974, **Bozhidar Raikov**, Head of the Manuscript Division of the Bulgarian National Library, came to Ohio State to view the HRL microfilms. It was here at Ohio State that my father showed Bozhidar Raikov a microfilm of Hilandar Slavic Manuscript 525, an 18th-century “Financial Notebook” for the monastery, in which there was an entry about the death of Pro-Abbot Paisii of Hilandar in 1773. Prior to this discovery, no significant clear evidence for the date of Paisii’s death had been established.

My paper was received with great interest. Very few had known either the length or depth of the cultural interaction between Ohio State and Bulgarian scholarship. In fact, I was asked to give a lengthier version of my presentation in a public lecture at the University of Sofia just days later. On the occasion of the public lecture, many books were given as gifts to the HRL. Added to

dozens of other books given by scholars, I sent them back by mail, since I could not possibly carry so many books while traveling. The packages have already started to arrive, and the names of these donors can be found among the gift-in-kind donors in this issue.

After spending some time visiting and meeting with several other scholars individually or in the Bulgarian National Library, the Bulgarian Academy of Sciences, the University of Sofia, and the “Ivan Duichev” Slavo-Byzantine Research Centre, it was time to travel on to Beograd.

It so happens that there is no direct passenger air travel between Sofia and Beograd. In fact, there has been none between these two European capitals for many years. Taking first a flight to Munich from Sofia, I took another plane to Beograd.

In Serbia for the first time in ten years, I was greeted by **Miroљub Joković**, without whom the 5th International Hilandar Conference in Raška (September 2002) would not have been possible. It was a pleasure to spend time with him, and I am appreciative of the practical assistance and support he was able to provide while I was there.

I was happy also to renew contacts and spend time with several scholars as well as visit several institutions. At the Serbian Academy of Sciences, **Dimitrije Stefanović** and **Danica Petrović**, both of whom are also former visiting researchers in the HRL, were

most helpful in acquainting me with recent changes as well as new opportunities. In addition, a number of recent noteworthy publications were given as gifts to the HRL. It was also important to spend time with the recently-appointed Head of the Archeographic Commission of the Serbian National



*P. Matejic in front of the Serbian National Library*

Library, **Tatjana Subotin-Golubović**, whom I first met at the 3rd International Hilandar Conference, which had been hosted by the Serbian Academy of Sciences and Arts in 1989. Our lengthy discussions gave us both a better understanding of ways in which we can collaborate and look forward to a productive and brighter future.

I found a meeting with **Miro Vuksanović**, Director of Matica Srpska Library (Novi Sad) – the oldest academic library in Serbia – to be especially important. The HRL often receives their publications as gifts, and I was able to express our gratitude personally. At the University of Beograd, I met a potential future HRL researcher, **Vlada Stanković**, who is a historian of Byzantium and the Slavs. We had several pleasant discussions over coffee.

At the end of my stay in Serbia, I was invited to the home of **Danica Petrović**. There, in addition to **Dimitrije Stefanović**, the musicologist, I was surprised and delighted to see his daughter **Milesa Stefanović**, **Dimitrije E. Stefanović** (the linguist), and **Mirjana Živojinović**. I had not seen them in years, but all of them happened to be scholars who had at one time or another spent months researching manuscripts on microfilm at the HRL. It was good to see them, to remember the past, the pleasant experiences at Ohio State and all the positive results that our cooperation and collaborative efforts had brought about.



*Visiting St. Sava's Cathedral in Beograd*

# 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.*

## John Sinaites and *The Ladder of Divine Ascent*

By Tatiana G. Popova

*The Ladder of Divine Ascent* (Slavic “*Lestvica*,” Latin “*Scala Paradisi*”) is a masterpiece written by monk John, who lived on Mount Sinai (6th–7th cent.). In his *Life*, he is referred to as “one who sees God” or “the new Moses.” Just as Moses once climbed Mt. Sinai in order to receive the Ten Commandments from God, so too did John create a grandiose metaphorical ladder by means of which as one climbed, one could achieve spiritual perfection and look upon God.

There are thirty chapters (“steps”) to *The Ladder*, the number corresponding to the years of the earthly life of Jesus. The feast day of John Sinaites is March 30 in both the East and West. Among the Eastern Orthodox, he is also commemorated on the 4th Sunday of Lent.

It is interesting to note that the first book printed in North America (Mexico, 1532) was a copy of this text. March 30 (Old Style) corresponds to April 12 in the “new” Gregorian calendar. It may not be a coincidence that April 12, 1961 is the day the first cosmonaut, Iurii Gagarin, flew in space. Sergei P. Korolev, the “father” of the Soviet rocket and space programs, was also known to have been a devout Orthodox Christian—*The Ladder* and the concept of a “traveler towards heaven” were embedded in his personal beliefs.

*The Ladder* brought such fame that in the Greek, Latin, and Slavic traditions John Sinaites acquired the nickname “Climacus” or “*Lestvichnik*” (“of the Ladder”). From the text, it is evident that the author is highly educated and familiar with the works of earlier literature. He is well-versed in psychology, philosophy, chemistry, and medicine, as well as being an artist of the word who is

able to create and evoke highly expressive images. Because of this, *The Ladder* has been a favorite text to illustrate and many manuscripts of this text are wonderfully illuminated. The “Vision of the Ladder” is an iconographic subject widely known in the visual arts.

Typically, St. John is depicted in the lower left corner of an image, holding a scroll and with a monastery in the background. Standing before a group of monks, he points to the ladder, which leans from left to right, and on top of which stands God, towards whom believers ascend. Angels assist them, but on the other side of the ladder, devils are ready with hooks to pull and push the monks straight to the Devil.

*The Ladder* quickly became a favorite text of Orthodox readers and was translated many times into all of the languages of Christendom. It attained particular popularity among the Orthodox Slavs beginning in the 10th–11th centuries. Some of the oldest extant Slavic manuscripts, e.g., the *Miscellanies of 1073 and 1076* and *Codex Suprasliensis*, reveal a familiarity with *The Ladder*.

*The Ladder* was most likely found in the library of every Orthodox monastery. Today, repositories in the world preserve at least 550 Slavic manuscripts of *The Ladder*, in which are found many versions. All the versions are connected to different schools of translation, primarily with the early Slavic schools in Preslav, Turnovo, and on Mount Athos. Others reflect a translation in a Serbian milieu. A Russian version from the Kiev Caves Lavra is preserved in six manuscripts. It should be noted also that in offices dedicated to especially important “national” Slavic saints, e.g., John of Rila, St. Sava, Theodosius of Kiev, their deeds are compared to the ascension of the virtuous along the Ladder.

The Hilandar Monastery Slavic manuscript collection has 15 copies in five different Slavic versions: Turnovo (646), Serbian (180, 182, 476), and Athonite (181, 184, 185, 212, 399, 645). Later versions are preserved in HM.SMS. 211 and 201 (the latter is based on a Moscow printed book from 1647). Hilandar Monastery and its scribes created other copies now found elsewhere, e.g., a manuscript in Ohrid’s National Museum (92/3) was written in Hilandar Monastery by scribe Josif-Damjan. He also copied part of a manuscript now housed in the Dečani collection (73). A manuscript in the Serbian Orthodox Church Museum in Bel-

grade (187) was copied by monk Orest in Hilandar’s Skete of the Annunciation. In addition, from the outset of Slavic literacy, excerpts from *The Ladder* have been included in ascetic miscellanies. Today, Hilandar Mon-



Photo by Helene Senecal

Tatiana G. Popova and daughter Daria

astery has 14 such manuscripts (HM.SMS. 227, 382, 429, 455, 458, 459, 464, 477, 485, 502, 546, 575, 641, and 642).

Based on our tumultuous past, we consider ourselves fortunate to have any ancient manuscript that survived—we know that most did not. We are truly fortunate that *The Ladder* is prominent among the early extant manuscripts. For my opportunity to do research in the Hilandar Research Library, I express my sincere gratitude to both Hilandar Monastery and the HRL. I can certainly understand and bear witness to the role of the microfilms about which Father Mitrofan had spoken so simply but elegantly at the dedication of the Hilandar Room (December 2, 1978): ... *they* [Hilandar’s manuscripts], *too, were travelers...* [their journey] *on microfilm* [is] *a continuation of their missionary tradition... they represent... witnesses and interpreters of the spiritual history of the Orthodox Middle Ages.* In my case, the unique opportunity to do this type of research in the HRL will certainly form and enhance numerous future steps along the ladder of my own scholarly life.

**Editor’s Note:** Shortly before Tatiana Popova’s arrival from Severodvinsk, Russia, her 1073-page catalog of Slavic manuscripts of *The Ladder* was published by Böhlau Verlag in Germany: *Die “Leiter zum Paradies” des Johannes Klimakos: Katalog der slavischen Handschriften.*

# The Scete Paterikon

By William R. Veder

The *Apophthegmata Patrum* ('Sayings of the Fathers'), compiled in Palestine ca. 475–500 from much older sources, form the well-spring of Christian monastic literature. Their translation into Slavonic has a great deal to teach us, not only about the more than 12 centuries of life in the South and East Slavic cultural areas, but also about the life of its Greek source text and its early translations. The Slavonic translation faithfully and fully renders a Greek codex of great age, which contained the *draft* copy of the *Systematic Collection* of the sayings (ordered in 22 thematic chapters) along with remnants of the *Alphabetic–Anonymous Collection* (ordered by name, the anonymous sayings by themes); the Greek *fair* copy of the *Systematic Collection* was given its definitive form only after the Fifth Ecumenical Council (Constantinople, 553). The translations into Armenian and Syriac, made before 550, reflect both the structure (the alphabetic–anonymous part not yet diminished) and the text of this codex; those into Arabic, Coptic, Ethiopian, Georgian, and Sogdian may do so as well (but remain to be studied in depth).

This Greek codex left no trace in the Greek textual tradition because it was physically removed from Palestine, most probably by St. Martin of Braga (†580), who in 550 went to christianise the Suevians in the northwestern corner of the Iberian peninsula. He must have left it at Rome, to be translated selectively into Latin by the deacons Pelagius (pope 556–561) and John (pope 561–574) and an anonymous translator (chapters 21–22), surely on condition that it would be sent to him for the translation his deacon Paschasius was to make at Dumio (Portugal) until 580. Along with a selection translated by St. Martin himself, four other selective translations into Latin are known to have been made from this codex before the end of the century.

The Slavonic translation, conventionally named *Scete Paterikon* (after its identification in later Russian manuscripts), can be dated to 870–880: in 870, St. Methodius returned from his first visit to Rome, where he was presumably given the codex for his own missionary translation, and in 880, he made his second and last visit, surely returning it (we have an Italo-Greek copy in a sorely diminished state, made in the 13th century). There can be no doubt that the translation belongs to St. Methodius himself, although some chapters towards the end seem to show the hand of a disciple. This is the longest text (over 96,000 words) translated for the mission to Morava, save the Old and New Testament.

The original translation of the Slavonic Bible is notoriously difficult to establish, because so little can be ascertained of the history of its transmission. The history of the transmission of the *Scete Paterikon* is, in contrast, crystal clear. The Glagolitic protograph was brought to Pliska in Bulgaria in 886 by the refugees from the mission to Morava. Its first Bulgarian reader (might that have been Prince Boris-Michael?) took the liberty of annotating it profusely (in Glagolitic) as to changes in wording. These changes were all incorporated in a Glagolitic master copy, made at Pliska presumably before St. Clement departed for Ohrid in 887, taking the protograph with him, which reached its destination in a diminished state, lacking 6 or 7 quires at the beginning and one at the end (as documented by the Glagolitic master copy made at Ohrid).

The Pliska master copy engendered at least five Glagolitic copies with serious disturbances in the ordering of the text (the master copy was left unbound for ease of copying, and the sequence of the quires was progressively muddled); the text itself was not affected, save by individual intrusions of Hunno-Bulgarisms. The Ohrid master copy engendered a single offspring with deep interventions into the text: the Ohrid Cyrillic Edition of the *Scete Paterikon*. All other South Slavic copies until the conquest of the city in 1394 were made as Cyrillic transcriptions directly from the Glagolitic protograph, most of them treating the Pliska reader's Glagolitic annotations as the *author's last will* (only one Serbian copyist before ca. 1300 neglects them altogether); they include an attempt to spot-check the translation against an exemplar of the Greek *fair* copy of the text, bringing it marginally closer in line with the Greek mainstream tradition.

That the Ohrid master copy engendered no further offspring is not surprising: it must have happened to be at Preslav together with the original of the Ohrid Cyrillic Edition (perhaps in order to gain official approval for it) in 971, when the Preslav library was packed and shipped to Kiev. In this way, six Glagolitic copies of the *Scete Paterikon* and a Cyrillic edition of its text became the progenitors of no less than 38 Russian copies (not to mention the excerpts and compilations).

The development of the text shows the impact of two major shock waves (the Pliska reader's annotations and the Ohrid editor's interventions) and one minor one (the Ohrid collator's alterations of the text on the basis of a younger Greek manuscript), the second and third confined to two branches of the transmission (which do not come into contact with each other). For the rest, the text does not develop; it only suffers the usual traumas of manuscript transmission while attempting to remain faithful to the antigraph.

The fact that the *Scete Paterikon* came to the East Slavic area both in Glagolitic copies and a Cyrillic edition is significant for the further study of manuscript transmission of Slavonic texts: it makes it possible to study in detail the differences in variation patterns that arise from transcribing a Glagolitic antigraph and from copying a Cyrillic one. Of the Russian manuscripts, four (dating to ca. 1175–1500) have so far been identified as direct transcriptions from Glagolitic and six as copies from a single Cyrillic exemplar; 28 remain to be studied in this aspect (and are available in full, lineated collations in *Polata knjigopisnaia* 36 [2006] @ <https://kb.osu.edu/dspace/handle/1811/6399>).



Photo courtesy of W.R. Veder

Authors William R. Veder (left) and Hans van der Tak with publisher Susan van Oostveen

# MSSI Alumni Update:



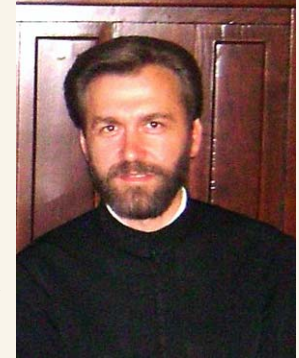
Bojan (MSSI 1999) riding the Seattle Central Library escalator

**Bojan Belić** works as a senior lecturer in the Department of Slavic Languages and Literatures at the University of Washington (UW) in Seattle. Bojan is the Slavic Department's Languages Coordinator, directing the first-year Russian language program. He also teaches all levels of the Bosnian/Croatian/Serbian language, as well as various Slavic linguistic classes, and UW's Slavic language

pedagogy class. Bojan continues to conduct his own research in the areas of Slavic syntax and Slavic sociolinguistics, which he presents at conferences and in publications. His most recent project was creating a first-year Russian hybrid course at UW, making it possible for students to take the Russian courses both in the classroom and online. Bojan also conducted fieldwork among the Bunyevs in the city of Subotica, Serbia, in mid-September. The Bunyevs are a national (ethnic) community working to have the Bunyev language declared as one of the official languages of the Autonomous Province of Vojvodina. Bojan was interviewed about this research in a recent issue of *Bunjevačke novine*, see [http://www.bunjevci.net/images/stories/downloads/Broj\\_88\\_2012.pdf](http://www.bunjevci.net/images/stories/downloads/Broj_88_2012.pdf).

**Natasha Ermolaev** attended the MSSI 2001 after her first year of graduate school in the Slavic Department at Columbia University. She writes that her work at Hilandar was critical for her master's thesis, "The Poetics of Transfiguration: Euthymius' *Life of St. Paraskeva*" (completed 2002). In the following years, Natasha's focus shifted to Modern Russian Religious Thought, and she defended her dissertation on the poet, theologian, and social activist Elizaveta Skobtsova (also known as "Mother Maria") in 2010. Natasha taught at Smith and Mt. Holyoke Colleges (Massachusetts) and became increasingly interested in archival studies and digital humanities. In Spring 2011, Natasha began a master's in Library Science at Rutgers University and she just started a full-time job at the Princeton University Library Digital Initiatives, working on a digital collection of avant-garde music, art and literary journals. Natasha noted, "Whichever scholarly route I happen to be on, I always remember my MSSI experience with great fondness and am grateful for the intellectual growth, warm community, and life-long friendships it fostered. Included is a picture of me with my MSSI roommate at a wedding in England in Summer 2010, almost a decade after our summer in Columbus."

Since graduating from Ohio State, **Živojin Jakovljević** (MSSI 1999), in addition to being a priest at the Saint Sava Serbian Orthodox Cathedral in Cleveland, Ohio, has actively worked on introducing students to the Serbian language and business culture at Cleveland State University with the help of **Alex Machaskee**, a prominent Serb from Cleveland, CEO of Machaskee and Associates, and a former President and Publisher of Cleveland's daily newspaper, *The Plain Dealer*. The course is offered by both the Monte Ahuja College of Business and Modern Languages Department and has been warmly welcomed by the residents of the greater Cleveland area. Besides the Serbian language course, since Fall 2010, Fr. Živojin has been teaching Serbian Church History at the Saint Sava School of Theology in Libertyville, Illinois. Recently, he published an article and a textbook for children. The article, "The History of the Jewish War: Editing in a Sixteenth-Century Serbian Manuscript (HM. SMS.280)," was published in *Radovi Filozofskog Fakulteta u Istočnom Sarajevu* broj 13, knjiga 2. The children's book, entitled *The Heritage of Saint Sava—A Workbook for Students and Teachers* (Belgrade: Raška Škola, 2012), was published on behalf of the Committee for Serbian Language and Culture for the USA and Canada both in English and Serbian.



The Very Rev. Dr. Živojin Jakovljević

**Monica White** (MSSI 2001) defended her PhD on military saints in Byzantium and early Rus in 2005, after which she spent three years as a Junior Research Fellow at Clare College, University of Cambridge (UK). During that and a subsequent Mellon fellowship at Stanford (CA), she worked on projects about female dragon-slaying saints, enamels from the medieval Orthodox world, and the veneration of SS. Boris and Gleb. One of her proudest moments at Stanford was sending a student, **Scott Bartling**, to MSSI 2008. In the same year, Monica took up a job as lecturer (assistant professor) in Russian and Slavonic Studies at the University of Nottingham (UK), where she now teaches classes on the Orthodox Church, Orthodox sainthood, pre-Petrine Russian history, and Byzantine history. Her book on military saints, entitled *Military Saints in Byzantium and Rus, 900-1200*, is forthcoming from Cambridge University Press in 2013, and she is now starting a new project about the history of Byzantine-Rus relations.



Natasha Ermolaev and Monica White (MSSI roommates) attend a wedding in England, Summer 2012

# Where Are They Now?



*Vessela and daughter Anna*

**Vessela Valiavitcharska** (MSSI 1999) is an assistant professor in rhetoric and writing in the English Department at the University of Maryland (College Park, MD), where she teaches courses in the history of rhetoric. Vessela just completed a book manuscript on Byzantine and Old Church Slavonic prose rhythm. Her daughter Anna is now eight years old and loves summers in Maryland!

While in England, **Georgi Parpulov** (MSSI 1999) has been profitably involved in the periodic activities of the Slavonic and East European Medieval Studies Group ([www.seemsg.org](http://www.seemsg.org)). He was recently appointed to a three-year position in Greek Palaeography (Oxford). Georgi writes that he has managed to publish "Pre-1650 Cyrillic Manuscripts in U.S. Public Collections: A Catalogue," *Palaeoslavica* 18.2 (2010): 1-53, online at <http://ora.ox.ac.uk>. He goes on to explain that the knowledge he acquired during the Hilandar summer course some years ago proved indispensable in producing this piece. (May other graduates of the school be inspired to catalogue the remaining, post-1650 Slavic MSS in the U.S., quite a few of which are found at Ohio State!) Georgi concludes, "Most importantly, I am now father of a little boy named Kyril and a baby daughter Zoya, who was born September 5th of this year."



*Georgi Parpulov*

**Alexander Angelov** (MSSI 2006) is an Assistant Professor of Religious Studies at the College of William and Mary (Williamsburg, VA). He specializes in Byzantine history with a particular focus on Christianity and the development of Eastern Orthodoxy. Alexander received his PhD in history from the University of Michigan (Ann Arbor). His current project examines late-antique and early-medieval elite conversions to Byzantine Christianity as well as the role that their modern



*Alexander Angelov*

narratives have played in nationalist ideology and current debates on European citizenship.

**Inés García de la Puente** attended the MSSI in 2003. She then continued researching her doctoral dissertation, which dealt with the *Primary Chronicle* and comparative Indo-European literary studies, first at the Hilandar Research Library, and then at various European universities. She received her PhD from the Complutense University (Madrid, Spain) in 2006.

After a year working and interning in the private sector in Spain and Poland, Inés obtained a two-year post-doctoral fellowship from the Spanish Ministry of Education that enabled her to conduct research both at the Russian Academy of Sciences in Moscow and at Harvard University. She continued research on Rus', focusing on the cultural implications of trade routes, non-Christian beliefs of the Eastern Slavs, and women's roles in the princely elite.

Inés spent almost three years at Harvard, first as a Shklar Research Fellow at the Harvard Ukrainian Research Institute in the fall of 2009, and then as an instructor of Spanish in the Department of Romance Languages and Literatures.



*Inés García de la Puente in Mont Saint-Michel, Bretagne, France*

In 2011 Inés moved to Switzerland. As an instructor and research assistant at the University of St. Gallen, she is teaching in both the Russian and Spanish departments. At the same time, she is working on her *Habilitationsschrift* (something like a Russian "second dissertation"), which unites her interests in Russian and Spanish philology from a cultural perspective: analyzing and comparing the literary works of translingual emigrant and émigré writers in the U.S. who have used English, Russian, and Spanish as vehicles to recount their migration experiences. Inés is also currently working on revising her translation of the *Primary Chronicle* for publication in Spanish.

**Stella Rock** is currently teaching a couple of general art courses for the Open University, and (for this term only, at the University of Leicester) finally getting to teach some Russian religious history. In recent years a small grant from the British Academy, scholarships from Keston Institute and Gladstone's Library, plus the odd spell of teaching seminary students and living in a convent, have allowed her to work on the revival of Orthodox Christian pilgrimage in post-Soviet Russia. She began by looking at the extraordinarily popular processions of the cross in Ekaterinburg and Kirov regions but has been pleasantly sidetracked by pilgrims in Diveevo and other more minor rural shrines. Some of these encounters have connected her again with Hilandar

*continued on page 9*

## RCMSS & HRL News Notes:

### Introducing the New Graduate Associate for HRL/RCMSS

RCMSS and HRL welcome **Lauren Ressue**, our new Graduate Associate for academic year 2012-2013. Lauren grew up in Vermont, though since college she has been a Midwesterner. She received her BA in modern languages from Beloit College in 2006, where she first started studying Slavic cultures. After spending a year in Moscow, she decided to enter a graduate program for Slavic linguistics. She is now a graduate student in the Department of Slavic and East European Languages and Cultures (DSEELC) and spends most of her time studying the structure of Russian.

Photo by M.A. Johnson



*Nada Martinović and Alex Machaskee*

**Alex Machaskee** and **Nada Martinović** stopped by the Jack and Jan Creighton Special Collections Reading Room mid-September to visit the HRL. Machaskee, a friend and supporter of the HRL and RCMSS, had recently traveled to Hilandar Monastery and Serbia. Martinović (Music Depart., Kent State University), who had utilized the HRL and its resources for her master's thesis several years ago, and Machaskee brought invitations and news of a Serbian Film Festival that they were organizing to benefit the Serbian Cultural Garden ([www.SerbianCulturalGarden.org](http://www.SerbianCulturalGarden.org)). Held October 12, 13 and 19 at the Western Campus of Cuyahoga Community College in Parma, Ohio, the festival presented four films and a live performance by the musical ensemble "Taliya" from Beograd.

### Diedrich Elected VP/President-Elect of the ARL

**Carol Pitts Diedrichs**, Director of University Libraries for The Ohio State University, has been elected Vice President/President Elect of the Association of Re-

search Libraries (ARL), a nonprofit organization of 126 research libraries in the US and Canada. Its mission is to influence the changing environment of scholarly communication and the public policies that affect research libraries and the diverse communities they serve. Diedrichs has been an active member of ARL serving most recently on the ARL Board of Directors since 2009.

Diedrichs has been director of University Libraries since 2010. Since her appointment, the Ohio State Libraries have received numerous honors, including a 2012 "Landmark Library" designation for the renovated Thompson Library from *Library Journal* and a #5 place ranking among public university libraries on the annual ARL Investment Index, a jump from 12th just one year ago.

Photo by Helene Senecal



*Lauren Ressue at work in the HRL*

Lauren was a participant in the 2008 MSSSI and found great motivation in the experience, though her research has since drifted into other spheres. She received her MA in 2009 and defended her candidacy exams in 2011. Her current project, in addition to working in the HRL, is her dissertation on the linguistic concept of reciprocity in the Russian language, advised by **Andrea Sims** (DSEELC, MSSSI 2003) and **Judith Tonhauser** (Linguistics). Lauren's other academic interests include the interface between morphology and semantics, Slavic and Finno-Ugric languages, and hagiography. When not in an academic frame of mind, she enjoys returning home to the Green Mountain State, ice skating really early in the morning, gardening and baking.



*Predrag and four-week old Dimi Matejic*

RCMSS Director and HRL Curator **Predrag Matejic** and wife **Tatyana Nestorova**, lecturer in International Studies at Ohio State, welcomed the birth of their first grandchild on August 7, 2012 at 6:12 am EST. **Dimitur Stefan Matejic** weighed in at 9 lbs. 12 oz. Proud parents **Sarah** and **Svetoslav (Sveti) Matejic** are delighted with baby "Dimi" and look forward to bringing him into the HRL for his first visit!

*continued on page 10*

Photo by Tatyana Nestorova





## MSSI 2013

### MEDIEVAL SLAVIC SUMMER INSTITUTE

June 24–July 19, 2013

The Ohio State University

The Hilandar Research Library (HRL), the Resource Center for Medieval Slavic Studies (RCMSS), and the Department of Slavic and East European Languages and Cultures (DSEELC) at The Ohio State University will host a four-week *intensive* Summer Institute for qualified graduate students in Columbus, Ohio, 24 June–19 July, 2013. The Medieval Slavic Summer Institute (MSSI) will offer: *Practical Slavic Palaeography* (Slavic 814) and *Readings in Church Slavonic* (Slavic 812). All lectures will be in English.

Manuscript material on microform from the Hilandar Research Library's extensive holdings forms a large part of the lectures and exercises. There is also a program of lectures on related topics, and other activities. Time permitting, participants may have the opportunity to work with their own individualized research on manuscript collections/materials found in the HRL.

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

The Hilandar Research Library, the largest repository of medieval Slavic Cyrillic texts on microform in the world, includes the holdings from over 100 monastic, private, museum, and library collections of twenty-three countries. There are over 6000 Cyrillic manuscripts on microform in the HRL, as well as over 1000 Cyrillic early pre-1800 printed books on microform. The holdings range from the eleventh to twentieth centuries, with a particularly strong collection of manuscripts from the fourteenth to sixteenth centuries. About half of the manuscripts are East Slavic, with much of the remainder South Slavic in provenience.

For further information about the HRL and RCMSS, visit their website at <http://cmrs.osu.edu/rcmss/> and see archived issues of *Cyrillic Manuscript Heritage* for accounts of MSSI 1999 (issue #6), MSSI 2001 (issue #10), MSSI 2003 (issue #14), MSSI 2006 (issue #20), MSSI 2008 (issue #24), and MSSI 2011 (issue #30). The DSEELC website address is <http://slavic.osu.edu>.

For further information on eligibility, credit, housing, financial aid, and to obtain an application to the MSSI, please contact the HRL and RCMSS at [hilandar@osu.edu](mailto:hilandar@osu.edu) or the Hilandar Research Library and the Resource Center for Medieval Slavic Studies, 119 Thompson Library, 1858 Neil Avenue Mall, Columbus, Ohio 43210-1286.

**Deadline for receipt of application: 22 February 2013.**

**NOTE: The Sixth Annual Hilandar Conference will be held in Columbus, Ohio, immediately following the end of the MSSI.**

## Where Are They Now?, *continued from page 7*

— a chance meeting with Father Iov on her way back to Ekaterinburg from St Simeon's shrine at Merkushino generated a fascinating discussion of his research on the language of spiritual experience. Stella put him in touch with Hilandar as soon as she returned to England and understands that he has since benefited, as she did, from HRL's patient and generous support.



Stella Rock, MSSI 1999

Stella's research engages with current interdisciplinary debates about pilgrimage within the broader context of a pan-European increase in pilgrimage and heritage tourism. It aims to contribute to our understanding of the contested nature of post-Soviet religious belief and of the way individuals at various stages in their spiritual lives experience and respond to sacred place and movement. A chapter based on her participant observation of contemporary pilgrimages to Diveevo and Gorokhovo, Kirov region, will appear in Vera Shevzov's and Amy Adams' forthcoming volume, provisionally entitled *Framing Mary: The Mother of God in Modern Russian Culture*, and a further study of the Velikoretskii procession of the cross will appear in a forthcoming volume on "Orthodox paradoxes," edited by Katja Tolstaya. Time spent in GARF (State Archives of the Russian Federation) and regional archives studying pilgrimage in Soviet Russia produced a chapter for Catherine Wanner's imminent edited volume on *State Secularism and Lived Religion in Soviet Russia and Ukraine* (Oxford University Press). Stella has also published non-academic articles on pilgrimage in *Russian Life* and *History Today*, and for the online publication OpenDemocracy, e.g., <http://www.opendemocracy.net/od-russia/stella-rock/russia%E2%80%99s-new-saints-and-challenges-of-memory>.

When not teaching, translating or tramping through tick-infested forests with thousands of pilgrims, Stella is learning to be a grandparent! Her daughter Mary (also MSSI 1999) graduated from a journalism course before she gave birth to Coco Valentina in August 2011. After a short but worrying sojourn in neo-natal intensive care, Coco has blossomed into a lively young lass who embraces icons with enthusiasm and has already made her first pilgrimage to Moscow, Ekaterinburg and Merkushino. Mary is now doing public relations for a jewellery company in Brighton and has an active blog where she hones her fashion journalism skills. We both still look back on our time at Hilandar with gratitude and no small amount of nostalgia.

Photo by M.A. Johnson

*continued on page 10*

**Director's Desk**, *continued from page 2*

and **Nada Martinović** (see p. 8) visited one Saturday while I was still traveling. And the visit of **Thomas J. Kolda** was certainly a surprise. He was the development officer at Ohio State during the time (1984-1986) the Hilandar Endowment was first established! He said he had always wondered how “things had turned out” – and was extremely pleased to learn of the continuing success of the HRL and RCMSS. He was accompanied by his wife, **Gail**, and **Irene** and **Tim Rousos**.

I would like to take this opportunity to express my sincere gratitude to **Alex Rabinovich** for his frequent gifts of books and manuscripts, many of which have already been used for classes, demonstrations, and exhibits. His recent gift of a Russian 19th-century manuscript of the Old



Ritualist (Old Believer) tradition is pictured here. It is a *Tsvietnik*.

We have said goodbye to our Graduate Associate, **Peter DeSimone**, who has graduated, having defended his dissertation: *An Old Believer Holy Moscow in Imperial Russia: Community and Identity in the History of the Rogozhskoe Cemetery Old Believers, 1771-1917*. Congratulations to him for this and for the opportunity to teach at Utica College (New York). We now welcome **Lauren Ressue**, MSSI 2008 participant, as our GA (see p. 8).

Sadly, on September 8, there was a loss in our “Hilandar” family. **Mike Milojkovic Vucelić** (1/11/1930 – 9/8/2012) was one of the most famous Serbian Americans of the late 20th century. From 1966 to 1978 he was director of NASA’s Apollo Program, during which the manned moon landings were accomplished between 1969 and 1972. As Chief Engineer and Director, he was crucial to the safe return of Apollo 13 in 1970. For this, he received America’s highest ci-

vilian award, the Presidential Medal of Freedom, from President Nixon.

I will also take this opportunity on behalf of myself and the staffs of the Hilandar Research Library and the Resource Center for Medieval Slavic Studies to wish everyone Happy Holidays.

For our many Orthodox readers, please allow me to greet you with the traditional greeting of “Christ Is Born!”

**Where Are They Now?**, *continued from page 9*

**Yulia Mikhailova** (MSSI 2006) plans to defend her dissertation in May 2013. The title keeps changing, but for now it is *Kievan Rus as a Part of Medieval Europe*. She currently teaches history at New Mexico Tech (in Socorro) as an adjunct,



Yulia Mikhailova

where Oleg, her husband, works and the reason for the move to New Mexico). She has also published three articles, including, with David Prestel, “Cross Kissing: Keeping One’s Word in 12th-Century Rus,” *Slavic Review* 70 (2011), while “‘Christians and Pagans,’ in the Chronicles of Pre-Mongolian Rus: Beyond the Dichotomy of ‘Good Us and ‘Bad Them,’” has just been accepted for publication. Yulia says that the HRL’s Medieval Slavic Summer Institute continues to remain one of the best memories of her life.

**Wojciech Beltkiewicz** has recently defended his dissertation, “As it was in the Beginning: Representations of Historical Continuity in the Defense of Ruthenian Greek-Rite Catholicism, 1544-1772” at the University of Michigan (Ann Arbor), which focuses on the creation of narratives of historical continuity deployed to legitimate the Ruthenian Greek-Rite Catholic (Uniate) Church in the Polish-Lithuanian Commonwealth. His work further examines the eparchies of Przemyśl and L’viv, where the episcopate deployed these narratives in order



Wojciech Beltkiewicz

to sanction the reordering of established liturgical and devotional practices, specifically the Eucharist and popular devotions toward miraculous icons. Through this reordering, church hierarchs sought to establish a distinct Greek-Rite Catholic identity, constructed in order to differentiate Uniates from their Roman Catholic and Orthodox neighbors. Wojciech’s ability to read and interpret not only East Slavic, but also Polish and Latin manuscripts owes a great deal to those skills he acquired while at the MSSI in 2003. His doctoral degree will be conferred in December of this year and in January 2013 he will join the faculty at Kenyon College (Gambier, OH) for a semester visiting appointment, during which he will teach courses in Medieval and Early Modern history.

After the MSSI (2001), **Ari Stern-Gottschalk** completed her dissertation, “The Verbs of Motion in Old Russian Texts: a Comparative Grammatical Analysis of a Nascent Verb Class” at UCLA and then

she promptly began work in a completely unrelated field with a focus on the most contemporary variants of the many different Slavic languages. She is currently the director of the Indiana University (IU) Summer Language Workshop (SWSEEL) in Bloomington as well as a lecturer in the IU Slavic department. Among other courses she teaches in/about those very same modern languages, Ari has very blissfully begun teaching Old Russian Literature and Old Church Slavic. Field trips to the Hilandar Research Library are in order for both!



Ari Stern-Gottschalk

## Contributions To The Hilandar Endowment Fund

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**Medieval Slavic Summer Institute**  
**June 24 - July 19, 2013**  
**The Ohio State University**  
**Application deadline: February 22, 2013**



**6th International Hilandar Conference**  
**July 19 - 21, 2013**  
**The Ohio State University**

Abstracts (not to exceed 500 words) of proposed presentations must be submitted as a Word.doc to [hilandar@osu.edu](mailto:hilandar@osu.edu) prior to February 1, 2013

For additional information on either event contact [hilandar@osu.edu](mailto:hilandar@osu.edu)