

Mary Allen Johnson

The Ohio State University, Columbus

THE HILANDAR RESEARCH LIBRARY:

Fostering the Study of Medieval Slavic Cyrillic Manuscripts in the American Midwest

Abstract

This article presents a case study of how an initial request for assistance in preserving a cultural heritage collection led to the establishment of a library special collection and a non-national-oriented center to foster research using these materials. The preservation of these cultural heritage surrogates outside of the region where the originals were created produced some unique advantages and challenges, including, for example, the adaptation of existing models of description and the creation of programs to educate key constituents in order to promulgate the use of the collection. Microfilming was the preservation standard employed; however, evolving digital technology continues to provoke discussions regarding format, storage, access, and preservation.

Keywords: Hilandar Monastery, medieval Slavic manuscripts, microfilm, preservation, teaching with special collections

INTRODUCTION

In the late 1960s, custodians of a living monastic heritage that dates back to the twelfth century initiated a preservation project of their cultural heritage. The monks of Hilandar Monastery sought assistance to produce in a short amount of time a photographic record of their written heritage and objects of religious art that would ultimately be housed on a different continent. The idea for the preservation of such a legacy inspired the establishment of a special collections library and a non-national resource center that, almost fifty years later, continues to preserve and make accessible surrogates of these and other culturally and historically significant materials from more than twenty different countries.

Hilandar Monastery is a Serbian Orthodox Monastery on Mount Athos, a monastic republic founded in the tenth century, which is located on the Chalcice Peninsula in northeastern Greece. The monastery was founded in 1198 by St. Simeon (Stefan Nemanja, a former ruler of Serbia), and his two sons, St. Sava and Stefan the First-Crowned. It is one of twenty active monasteries – and one of the only three Slavic Orthodox monasteries on the Holy Mount. In its library are housed manuscripts, edicts, and rare printed books, and its treasury contains objects needed for liturgical and religious practice, such as icons, crosses, and embroidered textiles, many of which were donated by royal patrons.

THE PRESERVATION PLAN OF THE STEWARDS OF HILANDAR MONASTERY

A long-term preservation program had begun at Hilandar Monastery in the mid-1950s, but the public rhetoric of Georgios Papadopoulos, the leader of the military junta ruling Greece (1967–1974), regarding economic designs on Mount Athos,¹ no doubt alarmed the Athonite monks, both Slavic and Greek. Additionally, throughout history, fires had devastated the monastic libraries on the Holy Mount, including, notably, the fire of 1902 that destroyed the library of St. Paul's Monastery.² In 1968, a fire occurred in the building where the library of the Russian Orthodox St. Panteleimon Monastery was located, reminding the monks of the fragile and ephemeral nature of the cultural heritage monuments entrusted to them.³ It was

1 Miroljub Joković, *An Archival History of the Hilandar Research Project at The Ohio State University*, trans. Nataša Kaurin-Karača (Belgrade: Raška škola, 2007), 13–15. See also the Serbian original: Проф. др Миролjub Јоковић, *Архивска историја Хиландарског научног пројекта на Државном универзитету Охаја* (Београд: Рашка школа, 2008).

2 See for example, Љиљана Пузовић, “Прилог проучавању библиотеке светогорског манастира Светог Павла,” *Гласник Народне библиотеке Србије* 14, no. 1 (2014–2015 [шт. 2016]): 143–162, https://www.nb.rs/view_file.php?file_id=4793.

3 “As recently as 1968 there was a fire in the building which houses the library, but it was put out before any damage was done to the library itself.” Mateja Matejic, *The Holy Mount and Hilandar Monastery* (Columbus, Ohio: Hilandar Research Project, The Ohio State University, 1983), 71.

the desire for a preservation record of the precious materials in their library that could be completed in a relatively short timeframe, which led the stewards of Hilandar Monastery to contact the Very Rev. Dr. Mateja Matejic. A Serbian Orthodox priest, the Very Rev. Dr. Matejic was at that time also a professor of Russian literature in the Department of Slavic and East European Languages and Literatures⁴ at The Ohio State University (henceforth, Ohio State or OSU).

Several of the monks at Hilandar Monastery knew Professor Matejic from his hometown of Smederevo, during World War II or, after the war, in one or more Displaced Persons (DP) Camps in Italy and West Germany. A photo array of the Monks of Hilandar Monastery that was produced on the occasion of the millennial celebration of the founding of Great Lavra, the oldest monastery on Mount Athos (established 964), includes twenty-three monks identified by their rank, their name in Christ, their secular last name, and a reference to their native region.⁵ There are five described as "*smederevac*", i.e., a man from Smederevo, but the geographical personal nouns actually refer either to the specific city/town or to the region in Yugoslavia. Monk Mitrofan (secular Milan Mišulić), for example, who wrote to Professor Matejic on behalf of the brotherhood of Hilandar Monastery "expressing concern for the safety of materials in the monastery's library",⁶ is listed as a *smederevac*. However, Dr. Matejic, in his eulogistic obituary of Father Mitrofan, indicates Father Mitrofan's birthplace as "the village of Ratari near Smederevska Palanka." Dr. Matejic, who was born and lived for a time in Smederevo, met Milan Mišulić only in 1941.⁷

4 In January 2012, a committee of the Curriculum and Assessment Services of the College of Arts and Sciences at The Ohio State University approved the department's request to change its name to the "Department of Slavic and East European Languages and Cultures". This change came after internal and external reviews of the department concluded that the name should be altered "to reflect more accurately its new orientation", which happened to coincide with the contemporary trends and scholarly interests of Slavic Studies in American academia. "Resolution No. 2012-85", Ohio State University Board of Trustees, Official Proceedings of the One Thousand Four Hundred and Sixty-Third Meeting of the Board of Trustees, Columbus, Ohio, April 5 & 6, 2012, pages 35, 57-58, <http://hdl.handle.net/1811/53129>.

5 See the photograph "Српске царске лавре манастира Хиландара у светој гори 1964", Mount Athos Collection, Archives of the Hilandar Research Library, The Ohio State University, Hilandar Research Library. In the photograph there is one Ukrainian hierodeacon, but the rest of the proto-abbots, monks, and elders are indicated as being from what was then Yugoslavia: one from Macedonia, one from Montenegro, five of the individuals are described as "*smederevac*"; three are listed as *valjevac* and three as *šapčanin*; there are two who are *kraljevačanin* and two *koludarac*; and there is one each of a *beogradanin*, *požarevanin*, *stragarac*, *timočanin*, and *urogačevac*.

6 V. Rev. Dr. Mateja Matejic, "Father Mitrofan (1923-1999): Remembering the Spiritual Elder of Hilandar", *Cyrillic Manuscript Heritage* 6 (Dec. 1999): 10-11, esp. 11, <http://hdl.handle.net/1811/48234>.

7 M. Matejic, "Father Mitrofan (1923-1999)", 10.

CREATING THE SURROGATES OF THE ORIGINALS

Fortunately, in 1969, there were a number of administrators at Ohio State who were also scholars immediately appreciative of the monks' request: they understood both the significance of the materials and the need for its preservation, and they were willing to support this project. These included Professor Leon I. Twarog, founder and chair of the Slavic department, Professor Stanley J. Kahrl, director of the Center for Medieval and Renaissance Studies, and Dr. Arthur Adams, Dean of the College of Humanities.⁸

Over the course of three microfilming expeditions, mounted in 1970,⁹ 1971,¹⁰ and 1975,¹¹ all of the Hilandar Monastery Slavic codices, approximately half of the Greek codices, and numerous edicts and objects of religious art were photographed. On December 2, 1978, a dedication ceremony was held in honor of the opening of the "Hilandar Room", which was located in a room on the third floor of

8 Joković, *An Archival History*, 17–18, 23–26.

9 During the first microfilming expedition, May-June 1971, one hundred and thirty-nine manuscripts were photographed by Professor Mateja Matejic and Professor Walt D. Craig (OSU Department of Photography and Cinema). "Financial support was provided by the National Endowment for the Humanities and by the University through the Center for Medieval and Renaissance Studies and the Department of Slavic Languages and Literatures." The Ohio State University Libraries, *Manuscripts from the Chilandar Monastery, Mount Athos: A checklist of the Slavic Manuscripts from the Chilandar Monastery available on microfilm at The Ohio State University Libraries* ([Columbus, OH]: Office of Educational Services, 1971), 3.

10 In the summer of 1971, Professor Matejic was accompanied by his son, Predrag Matejic, who served as the photographer and his father's assistant, and they spent six weeks filming six hundred and sixty-three codices; Serbian, Russian, Wallacho-Moldavian, and Byzantine edicts, as well as several Turkish documents; and several rare printed books. This amounted to 113,850 photographs of over 227,000 manuscript pages. See Joković, *An Archival History*, 43–46, and M. Matejic, *The Holy Mount and Hilandar Monastery*, 33.

11 In 1975, Professor Matejic spent four months on Mount Athos and was later joined by Predrag Matejic. Professor Matejic traced watermarks from the Hilandar Monastery paper manuscripts, took measurements of the codices, recorded the types of bindings, photographed twenty-two manuscripts at Zograf Monastery, and compiled a checklist of Slavic codices at the monasteries of Great Lavra and Iveron. See Mateja Matejic, *Hilandar Slavic Codices: A Checklist of the Slavic Manuscripts from the Hilandar Monastery (Mount Athos, Greece). Available on Microfilm at The Ohio State University Libraries*, OSU Slavic Papers No. 2 (Columbus, Ohio: Department of Slavic Languages and Literatures, 1976), v.

From September 19 to October 23, 1975, Predrag Matejic was in Hilandar Monastery to retake parts of manuscripts that had either been skipped in the original photography of the items in 1970 and 1971 or, where, in the review of the developed films, it had been discovered that certain pages were out of focus or for some reason illegible. Additionally, he filmed thirty-two Slavic manuscripts added to the Hilandar collection since the previous OSU photographic expedition, which were "taken from the main church and various paraklises", and half of Hilandar's Greek manuscripts. Lastly, "[t]here was an attempt to photograph the title page of all books from the 15th to the 19th century. For certain books, the foreword, dedication or introduction were also photographed. Occasionally, important inscriptions were also photographed. Some books were reviewed in their entirety. Approximately 800 books were reviewed ... [but] it was impossible to review the approximately 300 books that remained." Predrag Matejic, "Report on Filming of Manuscripts and Printed Books by Predrag Matejic for the Hilandar Manuscript Microfilm Collection, Ohio State University", unpublished report, Archives of the Hilandar Research Library, The Ohio State University, Hilandar Research Library, pages 1–3.

Ohio State's William Oxley Thompson "Main" Library, where researchers could work with the microfilms and have access to relevant reference works.

ESTABLISHING THE SPECIAL COLLECTION AT OHIO STATE

A "Hilandar Endowment Fund" was created at Ohio State to finance and ensure the future of the "Hilandar Research Project". Thanks to strong community support, particularly from Serbian-Americans and Canadians of Serbian descent, the fund and the Project flourished. An archival history of the Hilandar Research Project, written by Miroљub Joković (2007 in English, and 2008 in Serbian), traces the Project from its inception to its formal end in 1984 and beyond, when the Project was "replaced" by two separate units: the Hilandar Research Library (HRL), a special collection of the OSU Libraries, and its affiliated Resource Center for Medieval Slavic Studies (RCMSS), part of Ohio State's College of Arts and Sciences, which was created to administer the Hilandar Endowment Fund. For administrative purposes, the RCMSS was embedded first in the Center for Medieval and Renaissance Studies (1984–2016), and since then, in the Department of Slavic and East European Languages and Cultures.

"Hilandar" was selected for the special collection's name to honor the initiative and forethought of the monks of Hilandar Monastery. The HRL houses the microforms of medieval Slavic manuscripts and early printed books, the necessary equipment for viewing the materials, a reference collection of monographs and journals that now exceeds 10,000 volumes and other materials, all of which aid researchers in the study of these manuscripts in a wide range of disciplines.¹²

The RCMSS is a non-national-oriented center that promotes the Cyrillic-based research of HRL's materials through the support of stipends and travel, and the sponsorship of conferences, lectures, and workshops, etc.¹³

In the first twenty years or so after the initial microfilming, activities focused on the 1) acquisition of additional materials, 2) research using the manuscripts on microfilm, and 3) scholarly collaboration. Through exchange, purchase, and the establishment of other microfilming expeditions and projects, the scope of the HRL's collections of primary source materials on microform (i.e., microfilm and microfiche) grew to over a million pages of mostly Slavic Cyrillic manuscripts and early printed books from repositories and collections in over twenty countries. Over half of the materials are East Slavic in origin. Visiting scholars and local researchers, typically funded by the Hilandar Endowment, studied the materials in what was first known as the "Hilandar Room" (mentioned above), and then, when

12 "The Hilandar Research Library", University Libraries, The Ohio State University, accessed November 30, 2017, <https://library.osu.edu/find/collections/hilandar-research-library/>.

13 "Resource Center for Medieval Slavic Studies", The Ohio State University, accessed November 30, 2017, <https://rcmss.osu.edu/>.

the materials outgrew that one room on the third floor, the HRL and the RCMSS were established in two rooms on the second floor of the “Main” Library.

International conferences were organized in Columbus in 1981,¹⁴ 1998,¹⁵ and 2013,¹⁶ in Bulgaria in 1984,¹⁷ in Belgrade by the Serbian Academy of Sciences in 1989,¹⁸ and in Raška, Yugoslavia in 2002.¹⁹

Making the materials available to the scholarly world was the easy part: experts in medieval Slavic studies came together from all over the world to view and work with the manuscripts on microform.

MAKING THE MEDIEVAL SLAVIC CYRILLIC MANUSCRIPTS ACCESSIBLE

At the National Library of Serbia’s international conference “Special Collections in the Context of Cultural Heritage Protection and Cultural Development Fostering”, 2–4 October 2017, there was a noticeable division between national libraries that exist to preserve the cultural heritage represented within its nation’s borders and special collections located within the libraries of private and state universities, which have to justify their existence and constantly prove their “impact factor” in order to compete with all of the other library collections and university programs and departments in order to secure support and funding.

14 A report on the First International Hilandar Conference “Hilandar Monastery and Other Repositories of Medieval Slavic Manuscripts: Research Needs and Opportunities. A Working Conference, 11-13 April 1981, Columbus, Ohio” was published in *Polata knigopisnaia* 5 (October 1981): 43-90; it was also printed separately as an offprint. Forty-five scholars from twelve countries participated.

15 Charles E. Gribble and Predrag Matejic, eds., *Monastic Traditions: Selected Proceedings of the Fourth International Hilandar Conference, The Ohio State University, 14-15 August 1998* (Bloomington, Ind.: Slavica, 2003). The conference was held as part of the worldwide celebration of the 800th anniversary of the founding of Hilandar Monastery. Father Mitrofan visited Columbus for the second time to take part in the proceedings.

16 The proceedings of the Sixth International Hilandar Conference were not published, but several participants elected to have their presentations uploaded on Ohio State’s D-Space. “Sixth International Hilandar Conference: Medieval Slavic Text and Image in the Cultures of Orthodoxy, July 19-21, 2013”, Hilandar Research Library, Knowledge Bank, University Libraries, The Ohio State University, <https://kb.osu.edu/dspace/handle/1811/58434>.

17 The Second International Hilandar Conference: “The Description of the Slavonic Manuscript Heritage and the Role of Monasteries in the Cultural History of the Balkan People,” was held in Rila Monastery in Bulgaria, 18–22 September 1984. Selected proceedings from the conference were published in Bulgarian scholarly journal *Кирило-Методиевски студии* 3 (1986): 129–294.

18 Павле Ивић, уред., *Проучавање средњовековних јужнословенских рукописа: Зборник радова са III међународне хиландарске конференције одржане од 28. од 30. марта 1989* (Београд: Српска академија наука и уметности, Одељење језика и књижевности, 1995).

19 Miroљub Joković, Daniel E. Collins, M.A. Johnson, Predrag Matejic, eds., *Love of Learning and Devotion to God in Orthodox Monasteries: Selected Proceedings 1 = Љубав према образовању и вера у Бога у православним манастирима: Зборник изабраних радова 1* (Београд: Raška škola, and Columbus: The Ohio State University, Resource Center for Medieval Slavic Studies, 2006).

The preservation of cultural heritage surrogates outside of the region where the originals were created produces some additional unique challenges. These manuscripts on microform are of the Slavic, Cyrillic, Eastern Christian tradition located at a state university in the American Midwest. As a state institution, the university receives its money mainly from the state of Ohio's legislature and includes a mandate to serve the community. There is also a strong emphasis on teaching at both the undergraduate level and graduate level at Ohio State.

So what strategies does the HRL employ to integrate the collection into the local landscape, and how did we and do we accommodate changes in global, national, and local trends and university policies with regards to fluctuating political situations, finances, educational priorities, technological innovations and library industry standards, in order to sustain the viability and relative autonomy of our mission statement and goals? The short answer is by making the materials more accessible through description and education.

In 1986, Predrag Matejic, HRL Curator, and the elder son of Professor Mateja Matejic, received a grant, co-authored by Ohio State Libraries' Special Collections Cataloger Hannah Thomas, for the preservation and bibliographic access to the medieval Slavic manuscripts on microform. The idea was to create the widest possible access to the intellectual content of these manuscripts, and MARC (MACHine Readable Cataloging), although designed for cataloging monographs and journals, was the only available option at that time. The result was the creation of 1,842 MARC records from eighteen different manuscript collections.²⁰ To date, if you search WorldCat (or "World Catalog" of OCLC Online Computer Library Center, Inc., <https://www.worldcat.org/>), you will find that approximately 65% of the records of "Church Slavic" language materials were created at Ohio State.²¹

The descriptions of the manuscripts were taken from pre-existing printed catalogs of the various collections, which led to some unevenness overall in the records and differences in the terminology for describing, in particular, manuscript genres and language. Records were input into Ohio State's online catalog, the first of its kind, but the software restricted the number of characters allowed in a record. Thus, not all of the information described, for example, by Dimitrije Bogdanović in his 1978 catalog of the Hilandar manuscripts,²² was able to fit into the online record. At that time, the Library of Congress Authorities,²³ the source for subject headings, as

20 Predrag Matejic and Hannah Thomas, comp., *Manuscripts on Microform of the Hilandar Research Library (The Ohio State University): Catalog*, 2 vols. (Columbus, Ohio: Research Center for Medieval Slavic Studies, the Ohio State University, in cooperation with the "Ivan Dujchev" Research Centre for Slavo-Byzantine Studies, Sofia, Bulgaria, 1992).

21 Predrag Matejic, "Making a Real Difference", *Cyrillic Manuscript Heritage* 40 (August 2017): 12, <http://hdl.handle.net/1811/81124>.

22 Димитрије Богдановић, *Каталог ћирилских рукописа Манастира Хиландар*, 2 тт. (Београд: Српска академија наука и уметности и Народна Библиотека СР Србије, 1978).

23 "Library of Congress Authorities", The Library of Congress, accessed November 30, 2017, <http://authorities.loc.gov/>.

well as name, title and keyword authorities, was heavily biased towards Western European and Classical terminology.

The grant provided for two temporary catalogers, and once the project ended, it was difficult to continue with the detailed description of the manuscripts as individual MARC records within Ohio State's cataloging department. Another grant that subsidized the filming and description by local photographers and catalogers of manuscripts in half a dozen repositories in Russia in the early 1990s,²⁴ provided the opportunity for another spate of records to be created, but otherwise, we have relied on in-house finding aids. Currently, the Ohio State Libraries is working on a new online discovery system, which should allow us the opportunity to expand the scope of our descriptions by pulling together data from various sources: the online catalog, databases, blogs, finding aids, etc.²⁵

Authority records can now be cited from VIAF (the Virtual International Authority File)²⁶ and established based on Wikipedia pages.²⁷ Current cataloging software allows for the display of Cyrillic, and Library of Congress standards are in place for most of the languages, including the transliteration of Cyrillic Romanian.²⁸

In 1997, the creation of the position of an HRL Assistant Curator and the increase in the RCMSS coordinator's workweek from 50% to 75% led to the implementation and realization of numerous projects and proposals that had been suggested during the first decades of the Hilandar Research Project. A newsletter, targeting both scholars and donors, became a regular biannual publication;²⁹ and at the Fourth International Hilandar conference, which was organized in 1998 in Columbus after a nine-year hiatus, several advisory boards affiliated with the HRL met to discuss strategies for the future.

24 "Title II C Preservation Microfilming and MARC Cataloging of Russian Medieval Manuscript Collections in Selected Libraries of the Russian Federation R091A40103, RF Project No. 729568, Master Project 862091, October 1, 1994-December 31, 1996: Final Report", unpublished report, Archives of the Hilandar Research Library, The Ohio State University, Hilandar Research Library, pages 1–6. See also Joković, *An Archival History*, 93–96.

25 Damon E. Jaggars, "Launching web redesign and discovery projects", From the Director [The Ohio State University Libraries], February 17, 2017, <https://library.osu.edu/blogs/director/2017/02/17/launching-web-redesign-and-discovery-projects/>.

26 VIAF: The Virtual International Authority File, accessed November 30, 2017, <https://viaf.org/>.

27 Wikipedia: The Free Encyclopedia, accessed November 30, 2017, <https://www.wikipedia.org/>.

28 "ALA-LC Romanization Tables", The Library of Congress, accessed November 30, 2017, <https://www.loc.gov/catdir/cpsd/roman.html>. See in particular, "Romanian (in Cyrillic) (2014)", ALA-LC Romanization Tables, The Library of Congress, accessed November 30, 2017, <https://www.loc.gov/catdir/cpsd/romanization/romanian.pdf>.

29 "Cyrillic Manuscript Heritage", Hilandar Research Library, Knowledge Bank, University Libraries, The Ohio State University, <https://kb.osu.edu/dspace/handle/1811/5919>.

EDUCATING RESEARCHERS ABOUT THE MEDIEVAL SLAVIC MANUSCRIPT TRADITION

One proposed strategy that has proved successful in perpetuating the use of the HRL materials was the creation of a Medieval Slavic Summer Institute (MSSI), offered almost every other year since 1999.³⁰ It is an intensive four-week program of lectures on Slavic codicology and paleography and readings in Church Slavonic with hands-on experience for graduate students from North American and Western European institutions,³¹ who are seeking to incorporate medieval Slavic manuscripts into their research. For the practical part of the institute, the students are divided into groups and each group is assigned an original Slavic manuscript to describe. (The HRL owns a small collection of original late Russian manuscripts that were acquired through purchase or donation). The participants spend four weeks actively engaging with the manuscript, analyzing its physical features, the codicology, paleography, and textual history; they learn to trace and identify watermarks, the learn about cryptography in the medieval Slavic tradition, and have the resources to pursue other avenues of research that may interest them. In the readings course, they gain practice in reading Church Slavonic texts of various recensions (Serbian, East Slavic, Bulgarian, Wallachian, etc.). The students acquire transferable skills in research, analysis, and discovery.

To illustrate the importance of working with the original physical object (as opposed to relying on, for example, color digital scans), we tell the story of Lucija Cernić, a former librarian of the Department of Archeography at the National Library of Serbia, who was an expert in identifying scribal hands. From her observations of a particular codex, she thought she had identified the scribe. Finding purple thread that was used in the binding confirmed her hypothesis, as the scribe was a member of a royal family and allowed the privilege of that color thread.

The ninth MSSI was held in the summer of 2017. There have been 109 participants to date, and already several participants from the earlier institutes have sent us their own students, thus perpetuating the study of HRL materials and the use of Slavic Cyrillic manuscripts in Western European and American scholarship.

30 "About the MSSI", Medieval Slavic Summer Institute, Resource Center for Medieval Slavic Studies, The Ohio State University, accessed November 30, 2017, <https://rcmss.osu.edu/mssi/about-mssi>.

31 The program is designed specifically for participants in North American and Western Europe who do not have access to the rich collections of Cyrillic manuscripts and the long-standing tradition of coursework in Slavic palaeography, etc., in the Slavic countries.

INTRODUCING STUDENTS TO THE HRL RESOURCES

Teaching is one of the cornerstones of the strategic plan of The Ohio State University,³² and therefore, of the University Libraries. Ohio State's Thompson Library was renovated 2007–2009, and when the HRL returned to the building, it became part of a newly formed Special Collections department, sharing space, equipment, and staff with two other special collections, the Rare Books and Manuscripts Library (Rare) and the Jerome Lawrence and Robert E. Lee Theatre Research Institute (TRI).³³ The shared reading room, audio-visual room, and conference room allow the three special collections to introduce students in a wide range of courses to their holdings, and offers an environmentally safe space in which the students, as individuals or in a classroom setting, and visitors can actively engage with the materials. It also promotes collaboration among the curators of the special collections.

In autumn semester 2017, fifty-seven classes from twelve different academic departments (Arabic, Art, Arts and Sciences, English, Film Studies, German, History, History of Art, Jewish Studies, Medieval and Renaissance Studies, Theatre, and Women's Gender and Sexuality Studies) worked with materials primarily from Rare and TRI.³⁴ The professor of a seminar in the "History of the Islamic World" requested a class session with the HRL (as she had two years ago when the course was last offered) to broaden the graduate students' understanding of the seminar's topic, "Chronicles as Sources for Islamic History". The HRL has worked with professors of other courses over the past six years, including Beginning Romanian, Medieval Moscow, and Russian Culture. The lead curator of Rare, who co-teaches a course on (Western European) manuscript culture every other year, routinely invites HRL curators to introduce his class to the medieval Slavic Cyrillic manuscript tradition.

TECHNOLOGICAL ADVANCES

The monks of Hilandar Monastery were generous in their access policy, and they realized that the project they envisioned would allow woman scholars access to the monastery's holdings for the first time (women have been barred from the Holy Mount since the 10th century). The monks suggested that the materials be made

32 "Ohio State's Strategic Plan. Time and Change: Enable, Empower and Inspire", Office of the President, The Ohio State University, accessed November 30, 2017, <https://president.osu.edu/strategicplan/>.

33 "Thompson Library Special Collections", University Libraries, The Ohio State University, accessed November 30, 2017, <https://library.osu.edu/find/collections/thompson-special-collections/>. There are additional Special Collections at Ohio State that are not located in the Thompson Library: the Billy Ireland Cartoon Library and Museum, the Byrd Polar Research Center Archival Program, the Medical Heritage Center, the Ohio Congressional Archives, and The Ohio State University Archives.

34 Lisa Iacobellis, "2016-17 class visits: SP2017", unpublished report, Special Collections in Thompson, accessed November 30, 2017.

available for research purposes only. A stipulation was added that the Monks of Hilandar Monastery and the HRL and Research Center should be acknowledged in any publications enhanced by the use of the Hilandar Monastery materials. The only requirement for access is the completion of a User Declaration, signed by the individual agreeing to these conditions.³⁵ With the Hilandar Endowment, we were usually able to cover the costs for the reproduction of materials. At the very beginning, of course, this may have meant a copy of the microfilm. We then acquired Canon Micro-printer machines and could print out paper copies from the film and mail them to scholars. Since 2006/2007, the development of microform scanners has allowed us to email scans around the world.

Digitization and digital images currently dominate scholarship and funding opportunities; however, microform is still the preservation standard. I now have to give special workshops on the history, handling and care of microforms to the students who work at the desk in the Special Collections Reading Room in Thompson Library. Most undergraduates have never seen microfilm or microfiche before.

Some institutions are able to create and maintain online access to fully digitized color images of their manuscripts: the Holy Trinity Lavra in Russia³⁶ was one of the first; and the Vatican Library³⁷ is gradually adding color digital images of its manuscripts online, including the Slavic manuscripts in its Borgiani-illirici (Borg. ill) and Vatican Slavic (Vat.slav) collections.

At the time of the photographic expeditions to Hilandar Monastery, there was no electricity and few amenities in the monasteries on Mt. Athos, so the images captured in natural light produced microfilms that were in gray scale rather than the crisp contrast of black and white that can result from proper lighting. Color film, which was more expensive, was used for only eight reels of microfilm, and approximately 5,000 slides.

In 2013, I sorted through the color slides, looking for photographs to enhance my library exhibit, "Travelers to and from Mount Athos: The Translation of Culture, Knowledge, and Spirituality".³⁸ The exhibit, lavishly illustrated with images from the three photographic expeditions to Hilandar Monastery, but with case statements and captions in English, proved an excellent opportunity both for educating

35 "To Request Copies", The Hilandar Research Library, University Libraries, The Ohio State University, accessed November 30, 2017, <https://library.osu.edu/find/collections/hilandar-research-library/manuscript-collections/to-request-copies-2/>.

36 "Рукописные собрания", Дом живоначальной троицы, Свято-Троицкая Сергиева Лавра: Официальный сайт, accessed November 30, 2017, <http://old.stsl.ru/manuscripts/index.php>.

37 "Digital Vatican Library", Vatican Library, accessed November 30, 2017, <https://digi.vatlib.it/>.

38 "Travelers to and from Mount Athos: The Translation of Culture, Knowledge, and Spirituality", Exhibits | Visual Research at University Libraries, University Libraries, The Ohio State University, accessed November 30, 2017, <https://library.osu.edu/projects-initiatives/exhibits/travelers-to-and-from-mount-athos-the-translation-of-culture-knowledge-and-spirituality/>.

the local campus community about the Hilandar Research Library and for community outreach to members of all ages of the various Eastern Orthodox Churches in Columbus. The slides have been scanned, but while we are waiting for the completion of Ohio State's online "Digital Collections" database, I am also waiting for time to sit down with Predrag and Father Mateja to identify the slides and create the metadata. The plan is to upload the searchable metadata, and then patrons can fill out a User Declaration to request the images they need for their research. Additionally, technology has finally caught up with demand, and this year I was able to outsource the digitization of one of the reels of color microfilm (approximately 100 feet of film), which resulted in 608 images Slavic, Greek and Wallachian edicts, as well as a few Turkish firmans.

CONCLUSION

As we pause before moving into the next phase of our development, Predrag has collected the statistics of our work into an "Impact Statement" and it is available in the most recent issue of our newsletter.³⁹ The process of asking patrons to fill out a "User Declaration" has proven quite fortuitous in the current climate of fiscal austerity: the User Declarations allow us to document the statistics regarding the usage of the materials and create narratives regarding the patrons we have assisted. Since 1997, we have asked patrons to report on their research in the over forty issues of the HRL/RCMSS newsletter. In June 2018, we are holding our Seventh International Hilandar Conference, where we hope to see old friends and new.

We are collaborating more locally with our colleagues in Rare to create opportunities for shared resources, teaching, and research. Rare regularly opens its collection of West European manuscripts, fragments, and incunables to students in courses, for summer internships, and special class projects, and even occasionally takes its materials "on the road".

In March 2004, there was a massive fire at Hilandar Monastery. Belgrade newspapers mentioned the "far sight" or "foresight" of the monks who had asked Ohio State to microfilm their manuscripts. The fire destroyed more than half of the monastery, but stopped short of the library.

I end with a quote from a speech that Father Mitrofan made on the occasion of the dedication of the Hilandar Room in December 1978:

"The books [i.e., manuscripts] mentioned in this brief presentation did not always just lie on the shelves of Hilandar's library; they, too, were travellers that wandered throughout the Balkans. Their leather bindings and wooden panels confirm the fact that they were carried to various places. Their most recent trip, on microfilm, from Hilandar to Columbus, is, in fact, a continuation of their missionary

39 P. Matejic, "Making a Difference", 8-12.

tradition. Today, especially today, they also have a mission. It depends on you, esteemed scholars, whether and to what degree they will accomplish their mission. You have the honor to be pioneers in the study of these books. However, there is a fact of which you should be aware: these books are the fruits of devotion. They were written out of devotion; they were used with devotion in their primary function; they were preserved in Hilandar out of devotion and, I testify to this as an eyewitness, they were microfilmed with devotion for your Hilandar Room. For that reason, you, too, should approach them with devotion. They represent not only the history of spirituality, but are also witnesses and interpreters of the spiritual history of the Orthodox Middle Ages. By examining, attesting to, and publicizing this fact, you will pay your moral debt to my monastery, which has generously entrusted you with this precious material. I wish you success in that endeavor and I thank you for this in advance."⁴⁰

References

Gribble, Charles E., and Predrag Matejic, eds. *Monastic Traditions: Selected Proceedings of the Fourth International Hilandar Conference, The Ohio State University, 14-15 August 1998*. Bloomington, Ind.: Slavica, 2003.

"Hilandar Monastery and Other Repositories of Medieval Slavic Manuscripts: Research Needs and Opportunities. A Working Conference, 11-13 April 1981, Columbus, Ohio". *Polata knjigopisnaia* 5 (October 1981): 43–90.

Hilandar Research Library. "Cyrillic Manuscript Heritage". Knowledge Bank, University Libraries, The Ohio State University. <https://kb.osu.edu/dspace/handle/1811/5919>.

Hilandar Research Library. "Sixth International Hilandar Conference: Medieval Slavic Text and Image in the Cultures of Orthodoxy, July 19-21, 2013". Knowledge Bank, University Libraries, The Ohio State University. <https://kb.osu.edu/dspace/handle/1811/58434>.

Hilandar Research Library. "Title II C Preservation Microfilming and MARC Cataloging of Russian Medieval Manuscript Collections in Selected Libraries of the Russian Federation R091A40103, RF Project No. 729568, Master Project 862091, October 1, 1994-December 31, 1996: Final Report". Unpublished report. Archives of the Hilandar Research Library, The Ohio State University. Pages 1-6.

Iacobellis, Lisa. "2017-18 class visits: AU2017". Unpublished report. Special Collections in Thompson. University Libraries. The Ohio State University. Accessed November 30, 2017.

Jaggars, Damon E. "Launching web redesign and discovery projects." From the Director [The Ohio State University Libraries]. February 17, 2017. <https://library.osu.edu/blogs/director/2017/02/17/launching-web-redesign-and-discovery-projects/>.

⁴⁰ Joković, *An Archival History*, 64.

Joković, Miroljub. *An Archival History of the Hilandar Research Project at The Ohio State University*. Translated by Nataša Kaurin-Karača. Belgrade: Raška škola, 2007.

Joković, Miroljub, Daniel E. Collins, M.A. Johnson, Predrag Matejic, eds. *Love of Learning and Devotion to God in Orthodox Monasteries: Selected Proceedings 1 = Љубав према образовању и вера у Бога у православним манастирима: Зборник изабраних радова 1*. Beograd: Raška škola, and Columbus: The Ohio State University, Resource Center for Medieval Slavic Studies, 2006.

Library of Congress. "ALA-LC Romanization Tables". Accessed November 30, 2017. <https://www.loc.gov/catdir/cpso/roman.html>.

Library of Congress. "Library of Congress Authorities". Accessed November 30, 2017. <http://authorities.loc.gov/>.

Library of Congress. "Romanian (in Cyrillic) (2014)". ALA-LC Romanization Tables. Accessed November 30, 2017. <https://www.loc.gov/catdir/cpso/romanization/romanian.pdf>.

Matejic, Mateja. *Hilandar Slavic Codices: A Checklist of the Slavic Manuscripts from the Hilandar Monastery (Mount Athos, Greece). Available on Microfilm at The Ohio State University Libraries*. OSU Slavic Papers No. 2. Columbus, Ohio: Department of Slavic Languages and Literatures, 1976.

Matejic, Mateja. *The Holy Mount and Hilandar Monastery*. Columbus, Ohio: Hilandar Research Project, The Ohio State University, 1983.

Matejic, V. Rev. Dr. Mateja. "Father Mitrofan (1923-1999): Remembering the Spiritual Elder of Hilandar". *Cyrillic Manuscript Heritage* 6 (Dec. 1999): 10–11. <http://hdl.handle.net/1811/48234>.

Matejic, Predrag. "Making a Real Difference", *Cyrillic Manuscript Heritage* 40 (August 2017): 8–12. <http://hdl.handle.net/1811/81124>.

Matejic, Predrag. "Report on Filming of Manuscripts and Printed Books by Predrag Matejic for the Hilandar Manuscript Microfilm Collection, Ohio State University." Unpublished report, Archives of the Hilandar Research Library, The Ohio State University, Hilandar Research Library. Pages 1–3.

Matejic, Predrag, and Hannah Thomas, comp. *Manuscripts on Microform of the Hilandar Research Library (The Ohio State University): Catalog*. 2 vols. Columbus, Ohio: Research Center for Medieval Slavic Studies, the Ohio State University, in cooperation with the "Ivan Dujchev" Research Centre for Slavo-Byzantine Studies, Sofia, Bulgaria, 1992.

Office of the President. "Ohio State's Strategic Plan. Time and Change: Enable, Empower and Inspire". The Ohio State University. Accessed November 30, 2017. <https://president.osu.edu/strategicplan/>.

Ohio State University Board of Trustees. "Resolution No. 2012-85". Official Proceedings of the One Thousand Four Hundred and Sixty-Third Meeting of the Board of Trustees, Columbus, Ohio, April 5 & 6, 2012. Pages 35, 57–58. <http://hdl.handle.net/1811/53129>.

Ohio State University Libraries. "Travelers to and from Mount Athos: The Translation of Culture, Knowledge, and Spirituality". Exhibits | Visual Research at University Libraries. The Ohio State University. Accessed November 30, 2017. <https://library.osu.edu/pro>

jects-initiatives/exhibits/travelers-to-and-from-mount-athos-the-translation-of-culture-knowledge-and-spirituality/.

Ohio State University Libraries. *Manuscripts from the Chilandar Monastery, Mount Athos: A checklist of the Slavic Manuscripts from the Chilandar Monastery available on microfilm at The Ohio State University Libraries*. [Columbus, OH]: Office of Educational Services, 1971.

Ohio State University Libraries. "The Hilandar Research Library". Accessed November 30, 2017. <https://library.osu.edu/find/collections/hilandar-research-library/>.

Ohio State University Libraries. "Thompson Library Special Collections". The Ohio State University. Accessed November 30, 2017. <https://library.osu.edu/find/collections/thompson-special-collections/>.

Ohio State University Libraries. "To Request Copies." The Hilandar Research Library. The Ohio State University. Accessed November 30, 2017. <https://library.osu.edu/find/collections/hilandar-research-library/manuscript-collections/to-request-copies-2/>.

Ohio State University. "Resource Center for Medieval Slavic Studies". Accessed November 30, 2017. <https://rcmss.osu.edu/>.

Resource Center for Medieval Slavic Studies. "About the MSSSI". Medieval Slavic Summer Institute. The Ohio State University. Accessed November 30, 2017. <https://rcmss.osu.edu/mssi/about-mssi>.

Vatican Library. "Digital Vatican Library". Accessed November 30, 2017. <https://digi.vat-lib.it/>.

VIAF: The Virtual International Authority File. Accessed November 30, 2017. <https://viaf.org/>.

Wikipedia: The Free Encyclopedia. Accessed November 30, 2017. <https://www.wikipedia.org/>.

Богдановић, Димитрије. *Каталог ћирилских рукописа Манастира Хиландар*. 2 тт. Београд: Српска академија наука и уметности и Народна Библиотека СР Србије, 1978.

Ивић, Павле, уред. *Прочавање средњовековних јужнословенских рукописа: Зборник радова са III међународне хиландарске конференције одржане од 28. од 30. марта 1989*. Београд: Српска академија наука и уметности, Одељење језика и књижевности, 1995.

Јоковић, Проф. др Мирољуб. *Архивска историја Хиландарског научног пројекта на Државном универзитету Охаја*. Београд: Рашка школа, 2008.

Пузовић, Љиљана. "Прилог проучавању библиотеке светогорског манастира Светог Павла". *Гласник Народне библиотеке Србије* 14, no. 1 (2014-2015 [шт. 2016]): 143-162. https://www.nb.rs/view_file.php?file_id=4793.

Свято-Троицкая Сергиева Лавра: Официальный сайт. "Рукописные собрания". Дом живоначальной троицы. Accessed November 30, 2017. <http://old.stsl.ru/manuscripts/index.php>.

"Српске царске лавре манастира Хиландара у светој гори 1964". Mount Athos Collection, Archives of the Hilandar Research Library, The Ohio State University, Hilandar Research Library.

