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The new volume of *Knizhnye tsenry Drevnei Rusi*

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The new volume of *Knizhnye tsenry Drevnei Rusi*.

Knizhnye tsenry Drevnei Rusi: Knizhniki i rukopisi Kirillo-Belozerskogo monastyria. Redkol. N. V. Ponyrko, S. A. Semiachko. Sankt-Peterburg: Izd-vo. "Pushkinskii dom", 2014. 440 pp. + 32 color plates. ISBN 978-5-91476-056-1.

The ninth volume of this valuable series is the second devoted specifically to the St. Cyril-Beloozero Monastery. Three previous volumes have focused on the Solovki Monastery, one on the St. Joseph-Volokolamsk Monastery, and three on various scriptoria. The often long articles in these volumes range in focus from codicological analysis, the study and publication of individual texts, or the activities of individual bookmen to more general compendia providing essential reference material for future studies of some of the most important Muscovite scriptoria. It is not coincidental that the first of these volumes appeared in the year the Soviet Union collapsed, and that in part as a consequence of that event, the emphasis in much of the material is on religious texts that previously had not received due attention. One of the editors here, S. A. Semiachko, introduces her essay relating to the writings of the most famous of the Kirillov bookmen, Efrosin, with a pointed reminder of how the scholar who first really cast a spotlight on him, the eminent medievalist Ia. S. Lur'e, perforce focused on what his manuscripts tell us about "secular" interests in pre-modern Russia and dismissed as uninteresting the works of largely "religious" content.

Indeed Efrosin looms large here, given his apparently encyclopedic interests reflected in manuscripts that securely have been attributed to him and described in some detail. Apart from those large miscellanies largely in his own hand, it turns out, as M. A. Shibaev documents in his "Predvaritel'nyi spisok avtografov Kirillo-Belozerskogo knizhnika Efrosina," that there are a good many others in which Efrosin personally added edits or commentary. N. V. Ponyrko's contribution to Efrosiniana here is a very interesting article on the evidence that an important facet of his activity was that of "ustavshchik i liturgist." Indeed he seems to have had a particular interest in liturgical music. Semiachko's essay which follows is part of an ongoing study (she has several other recent articles on the subject) on the parts of Efrosin's writings on monastic life which draw on the compendium "Starchestvo." For all of his prominence as a monastic bookman, we know little for sure about his biography before he took monastic vows. In the earlier (2008) volume of *Knizhnye tsenry* devoted to the Kirillov Monastery, A. G. Bobrov elaborated at length on his hypothesis that Efrosin was Ivan Dmitrievich, son of Prince Dmitrii Iur'evich Shemiaka. As Bobrov admits in his essay here, few have supported his idea; so he sets out to provide at least some additional indirect evidence by reviewing the insertions by Efrosin (in his own hand) of information about his putative princely relatives that most likely could have come only from family traditions. Whether or not one is convinced about Efrosin's lineage, of

particular interest here will be the discussion of how the epithet “Kalita” came to be applied (long after his death) to Moscow Prince Ivan Danilovich.

Another of the very interesting essays here is the opening one by T. B. Karabasova and E. E. Shevchenko on the Abbreviated Vita of St. Cyril of Beloozero, a text which had always been in the shadow of the long vita composed by Pakhomii the Serb. They conclude that the text probably originated either in the Kirillov Monastery or in Nil Sorskii’s hermitage and was composed by someone close to Nil. Its later manuscript history is of some interest because of its connections with other prominent Muscovite bookmen; arguably the copying and spread of the text in the 17th century is to be connected with a move to canonize Nil. The article includes a description of the key manuscripts and publication of a critical text.

Scholars who work on Nil Sorskii will find E. V. Romanenko’s article discussing Nil’s use of the writings on early Church fathers to be of real interest, as Romanenko expands considerably what we know about the repertoire of those sources. Fairy von Lilienfeld had compiled statistics of the writers most frequently cited by Nil, but in the process missed some of real importance such as Kassian Rimlianin. Romanenko’s second essay here caught my attention. Its subject is a late Muscovite text concerning a miracle-working icon associated with the veneration of Nil Sorskii. While Romanenko admits the argument is somewhat hypothetical, she traces the source for the tale to depositions made by Muscovite captives of the Tatars who escaped and were then interrogated on their return to Muscovy. Some of these tales include references to divine intervention in response to prayer and then a commitment to paint or at least commission an icon that would be donated to a saint’s monastery.

There is much more here. For example, three articles bring to our attention little-known bookmen of the Kirillov monastery and thus help us to appreciate how its rich library was drawn upon down through the decades. In some cases, the evidence convincingly points to the use of Efrosin’s own autograph manuscripts. A. A. Romanova’s publication of the late 17th-century manuscript listing loans from the library (“Knigi rozdatochnye”) extends our knowledge of its contents based on a whole series of earlier inventories which have survived and, of course, helps document the important subject of readership.

Lastly, I would note E.M. Iukhimenko’s “Neizvestnyi pamiatnik pozdnei palomicheskoi literatury: Khozhdenie po Rossii ustiuzhskogo meshchanina Petra Ivanova Tipukhina v 1813-1822 gg.” As Iukhimenko’s discussion and publication of a long excerpt suggest, that text surely merits full publication. Over a decade, in various separate trips, Tipukhin managed to visit most of the important religious sites (and many lesser ones) in European Russia. He recorded all this in often precise detail, the result of value, inter alia, as evidence concerning church architecture, relics and wonder-working icons, and much more. Illustrating the article are 23 excellent recent color photographs of many of the churches he described and a few photos of the modern pilgrims who still visit them.

The superb color plates in this volume, including photographs of manuscript pages, are visual testimony to how far Russian scholars have been able to move beyond the constraints of the “bad old days” when the religious content of Muscovite writings might have to be dismissed as “uninteresting” and the production values of academic books left a great deal to be desired.