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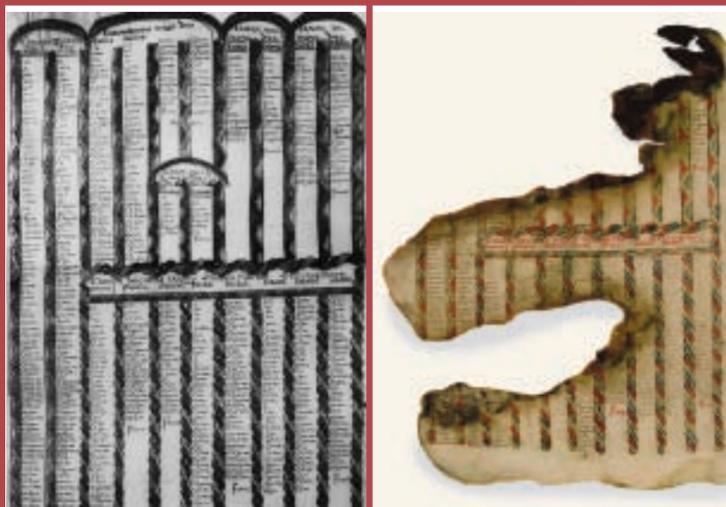
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FALL
NEWSLETTER
2010

ILLUMINATIONS

HILL MUSEUM & MANUSCRIPT LIBRARY





ON THE COVER: Codex Complutensis 1, an important early Latin Bible, remained intact for a thousand years before being nearly destroyed in the Spanish Civil War. To create the cover picture, an image of folio 277v as it appears today was superimposed on an image of the same folio from microfilm recently found in the Hill Museum & Manuscript Library's vault. Scholars are hailing the rediscovery of the intact, complete copies, which may be the only ones in existence.

Canon tables, folio 277 verso, Codex Complutensis 1. Color photograph courtesy of Complutense University, Madrid.

Hill Museum & Manuscript Library

In the Benedictine tradition of reverence for human thought and creativity, the Hill Museum & Manuscript Library (HMML) preserves manuscripts, printed books and art at Saint John's University and undertakes photographic projects in regions throughout the world.

HMML is the home of the world's largest collection of manuscript images and of *The Saint John's Bible*, a handwritten, illuminated Bible in modern English.

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Illuminations

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Illuminations is a publication of the Hill Museum & Manuscript Library and is published for scholars and friends of HMML twice a year.

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Father Columba on the summit of Jebel Katerina, the highest mountain in Egypt's Sinai Peninsula, July 2010

Dear Friends,

I returned in mid-August from my 11 months of sabbatical, reinvigorated for the tremendous work we have before us at HMML. Everywhere I went, people who knew us were full of praise for our ongoing commitment to manuscript preservation, and people who had never heard of HMML were astonished to learn about this unexpected treasury of ancient wisdom.

I had eight wonderful months as a Fellow at Dumbarton Oaks Research Library in Washington, DC, working on my book about the origins of monasticism while gaining a clearer understanding of what HMML could be in the future. Dumbarton Oaks is an extraordinary place, with a superb library, beautiful gardens, a lovely museum, and financial resources to sustain scholarly work of the highest caliber. Imagine HMML with a resident community of visiting scholars, a dedicated permanent staff, and regular conferences, seminars, and workshops bringing people to Saint John's to engage more deeply with the resources we have created over the last 45 years. We already have the fundamental components of such a compelling and lively scholarly center with our manuscript images, rare books, reference collection, and art holdings; our skilled curators and catalogers; the lovely setting of the Saint John's campus with its new Abbey Guesthouse. The missing piece is funding for research fellowships and conferences, and endowment to secure the best possible permanent academic staff. You will be hearing more about our plans to develop HMML as a place for groundbreaking research.

After leaving Dumbarton Oaks, I led our HMML Millennium Club on a two-week tour of southeast Turkey and Syria, visiting many of the sites you have been reading about in *Illuminations*. I stayed on in Syria and Lebanon for another couple of weeks to see our preservation partners and negotiate new projects, and then headed to Jerusalem for six weeks at the École Biblique, a fine research institution sponsored by French Dominican friars. While there I was able to sign a contract for HMML's first-ever project in the Holy City, at the ancient Syriac Orthodox Monastery of Saint Mark. I also slipped away for several days at Saint Katherine's Monastery in Sinai. I had been to Sinai several times before, but only for brief visits with groups of students and HMML friends. This time I was able to consult sixth-century Syriac manuscripts while finding time for several amazing hikes and climbs around the monastery. The hospitality from my friend and fellow-Texan Father Justin, the monastery's librarian, was outstanding. The manuscripts of Sinai have been safe for centuries; in so many other places that has sadly not been the case. HMML still has much to do, and with your help we shall do it.

Yours,

Father Columba Stewart, OSB
Executive Director HMML

Out of the Ashes

Rediscovered medieval Bibles highlight the importance of manuscript preservation

by Wayne Torborg

Halfway around the world from the Hill Museum & Manuscript Library (HMML), a researcher was looking at the manuscript catalog database on the HMML website. A particular record of a microfilmed manuscript caught his attention. It read:

*Spain. Madrid. Universidad
Complutense
Biblioteca. Cod. 31*

The brief description stated simply:

*9th/10th century
Bible. Vulgate.
Latin*

To Dr. Hugh Houghton, however, this brief description spoke volumes. Houghton is a researcher at the Institute for Textual Scholarship and Electronic Editing (ITSEE) at the University of Birmingham in England. To scholars of the Latin Bible, Madrid Codex 31, also known as Codex Complutensis I, is an important Latin Bible that was largely destroyed in the Spanish Civil War. Only burnt fragments and a few photographic slides remained of the priceless manuscript.

Houghton contacted HMML and asked about getting a copy of the microfilm. Did the film contain images of the severely damaged manuscript, as most assumed it would? Dr. Theresa Vann, curator of the Malta Study Center and director of electronic cataloging at HMML, found the microfilm reels in HMML's vault and inspected them.



The films yielded several surprises. They were part of the purchased film collection and it was unclear why HMML had them. Also, the reels contained two Bibles, Codex 31 and Codex 32, which has been missing since the Spanish Civil War. Last, and most important, the images on the films were of complete pages, not burnt fragments.

A flurry of email messages flashed between Vann at HMML, Houghton in England, and Dr. Marta Torres, the director of the Biblioteca Histórica at Complutense University of Madrid, home of the charred remains of Codex 31. Upon hearing about the microfilm at HMML, she wrote in an email: "Can it be possible? Do you know that this information *IS FANTASTIC FOR US?*"



Photographic preservation of manuscripts proves its worth. Left, one of the charred folios that remain of Madrid Codex 31. Right, microfilm copies found in HMML's vault with images of intact pages.

Their library had looked for years for photographic copies of the undamaged Codex 31 without success. Now, pictures of the damaged pages in Madrid were sent to HMML to be compared with the black-and-white microfilm images. They matched! A text from medieval Spain, lost in a brutal twentieth-century war, was recovered in a library basement in the middle of North America.

"I was flabbergasted," said Vann. "First, these manuscripts had to have been photographed not only before HMML existed, but before it was standard preservation practice to microfilm manuscripts. Second, I couldn't believe that HMML had the only surviving complete microfilm copies of two such important manuscripts."

But how did it get to HMML? Vann investigated further, and found that HMML acquired the microfilms in 1979, when then director Julian Plante decided to purchase microfilms of all the significant liturgical manuscripts cited by Klaus Gamber in *Codices liturgici latini antiquiores*, an important bibliographic work for scholars studying liturgical texts. Plante ordered the microfilm copy of Codex 31 from the Centro Nacional de Microfilm in Madrid. They may have sent their only copy to HMML, as they no longer have copies of their own.

In addition to their age and cultural value, Codex 31 and 32 are significant for a number of reasons. They are considered important examples of Mozarabic art, a style



This vintage photo from the Spanish Civil War shows how books from the library of Complutense University were used to barricade windows. Photograph courtesy of Complutense University, Madrid.



HMML student worker Mary Baumgard digitizes the microfilms of Codex 31 and 32. The improvised photography setup allows the frames of film to be photographed with a high-resolution digital camera.

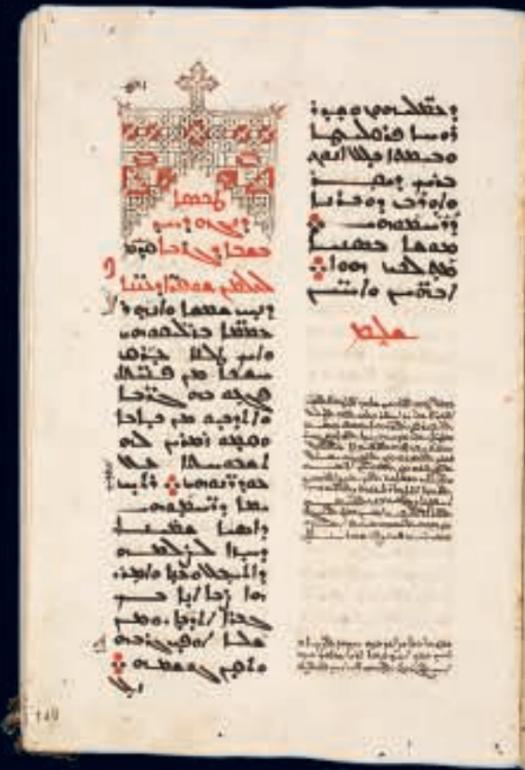
that combined Visigothic and Islamic elements, produced by Christian communities living under Muslim rule in medieval Spain. The decoration of the manuscripts shows such Arab influences as zoomorphic initials and distinctive arches.

Codex 31 contains one of the oldest Latin versions of the complete Bible, which predates the standard Latin Vulgate Bible. In the early 16th century, Cardinal Francisco Jiménez de Cisneros added it and Codex 32 to his extensive collection of early manuscript Bibles. The two Bibles were instrumental in the preparation of the Latin text of the Complutensian Polyglot Bible, a groundbreaking scholarly edition of the Bible exemplifying the Renaissance spirit.

Continued on page 8

Where We're Working

Deir el-Kreim, Jounieh, Lebanon



In the Spring of 2007, HMML began digitizing the manuscript collection of the Lebanese Maronite Missionary Order (LMMO). The Maronite Church, which has its clearest origins at the Monastery of Bet Marun in early sixth-century Syria, adopted the decisions of the Council of Chalcedon (451) as did the Byzantine and Latin churches. After the inauguration of Islamic rule in the Levant, the Maronites enjoyed favor from the Muslim authorities in Damascus, but

experienced opposition and persecution from other Christian churches of the east. These differences and struggles led them eventually to the protection of the mountains of Lebanon. Lebanon has remained the center of Maronite Christianity to this day. There are now over two million members of the Maronite Church, many living abroad in Europe and the Americas.

Above: This manuscript, a liturgical book for the Church Year from Lent to Pentecost, is open to the end of the office commemorating the Forty Martyrs and the beginning of the vespers liturgy for the first Sunday of the Leper (Mark 1:35-45). The main text is in Syriac, but the colophon to the part of the liturgy ending here, written in smaller script than the rest of the text, is in Garshuni. It provides a classic example of scribal self-deprecation: "the vilest of God's creation, the lowest and vilest of leaders, Yūsuf by name... He asks forgiveness from God for his sins and offenses through the mediation of the forty holy and pure martyrs. May the blessing of their prayer preserve us and all those that belong to the Catholic Church. Amen!"

In the thirteenth century, the Maronites entered into communion with Rome, and the Pope recognized Jeremiah II as Maronite Patriarch of Antioch. In the sixteenth century especially, pressures toward Latinization (bringing ecclesiastical belief and practice in line with the Church of Rome) affected the Maronite Church. Since Vatican II, however, a return to more authentic practice has been encouraged and realized. An important event both for Maronites and for European scholarship was the founding in 1584 of the Maronite College in Rome for the education of Maronite clergy. A number of shining Maronite scholars soon followed, such as Abraham Ecchelenis (1600-1664) and Gabriel Sionita (1577-1648), both of whom taught Semitic languages in Europe and collaborated with other scholars on the Paris Polyglot Bible, and Patriarch and scholar Istifan Al-Duwayhi (1630-1704). Not long after them the Assemani family became well known in Rome, most notably Joseph Simon Assemani (1687-1768), recognized especially for his still-referenced encyclopedia of Syriac and Arabic Christianity entitled *Bibliotheca Orientalis*, published in Rome, 1719-1728.

One of the few distinctively Maronite religious orders, the Lebanese Maronite Missionary Order was founded in the mid-nineteenth century by Bishop Yuhanna

Habib. The headquarters of the community is Deir el-Kreim ("Monastery of the Vineyard"), located north of Beirut. From the name of this monastery the members of the order are also known as "Kreimistes." They run a high school in Jounieh, also north of Beirut. The manuscript collection belonging to the order consists of approximately 1000 manuscripts in Syriac, Arabic, and Garshuni (Arabic written in Syriac letters). If it is not well known that Christians in the Middle East have used and continue to use Arabic for religious purposes, it is even less well known that they have very often done so using Syriac letters to write out the Arabic. Garshuni is frequently found in colophons of Syriac texts (see the image of the liturgical text included here), but was also used for many entire texts, liturgical and others. A few manuscripts in Latin and French can also be found in the LMMO collection, testifying to the close connection between the Maronites and Europe. Several genres are represented: Bible, commentary, liturgy, theology, sermons, saints' lives, philosophy, grammar and lexicography (including an Arabic-French dictionary completely in European script). Thanks to the cooperation between the LMMO and HMML, this important and rich collection is now safely preserved and more accessible to scholars.



This manuscript contains an Arabic (Garshuni) version of Jacob of Edessa's commentary, originally in Syriac, on the first chapters of Genesis. Jacob (ca. 630-708) was a monk, bishop, scholar, and prolific author. The crown of his exegetical work is this work, the *Hexaemeron* (from Greek, "six days"), the first of its kind in Syriac. Jacob left the work incomplete at his death, and it was finished by George, bishop of the Arabs. From Syriac it was translated (and adapted) into Arabic, and other manuscripts of the work are in Paris, Aleppo, and the Mingana collection in Birmingham (the last two in Arabic script, not Garshuni). Jacob of Edessa is specifically named in the colophon, and the date 1669 is given. This image (p. 26 in the manuscript) shows a diagram of the celestial spheres, with the name of each written in Garshuni.



These decorative serpentine arches from Madrid Codex 32 are excellent examples of Mozarabic art produced by Christians living in Spain after the Arab invasion of 711. Art produced by these communities displays a synthesis of Islamic and Christian aesthetics.

Out of the Ashes *continued*

How these two manuscripts ended up on reels of 35mm microfilm is still a mystery, as this technology generally came into use after the Spanish Civil War. The microfilm stock appears to be from the 1950's. The boxes are labeled as positive film, but the frames are negative images of the Bible pages. Further investigation and correspondence suggested that the Benedictine abbey of San Girolamo in Rome used the two Bibles as source material for its famous edition of the Vulgate Latin Bible, and had them photographed in 1914. Most likely this was done with a large-format camera producing glass plate negatives; later on, the glass plates themselves were rephotographed on 35mm film, creating the source for HMML's microfilm copy.

It is said that while the glass plates have not been preserved, a set of prints exists at the Archabbey of Beuron in Germany. The condition and completeness of these prints, which apparently have not been digitized, is unknown.

HMML sent the films to its microfilm scanning vendor, but the tonality of the negative images made it impossible for the automatic scanner to recognize and separate the frame images. A custom rig was then set up at HMML to photograph the frames individually with a digital camera. Digital copies were sent to Houghton and Torres.

Houghton is planning to use the information in Codex 31 to augment his current study of the Gospel of John. He would like to see a complete transcript of the manuscript produced at some time for the benefit of textual scholars. Some of the texts of the Old Testament are particularly valuable, as they pre-date the Vulgate translation of Saint Jerome.

Thanks to the photographic preservation of these manuscripts, researchers will be studying the lost and found texts of Codices 31 and 32 for some time. This tangible benefit of modern manuscript preservation is as gratifying to the HMML staff as it will be for countless Biblical scholars.

Complutense University in Madrid was subjected to intense artillery fire and bombardment in the Spanish Civil War of 1936-1939. All the university's buildings were heavily damaged and an estimated 80,000 books were destroyed. Photograph courtesy of Complutense University, Madrid.



HMML News

Work Begins on Cataloging Project Funded by Andrew W. Mellon Foundation

Earlier this year, a \$343,000 grant from the Andrew W. Mellon Foundation was awarded to the Hill Museum & Manuscript Library (HMML) to support the electronic cataloging of thousands of Eastern Christian manuscripts that have been digitized in the Middle East and Ethiopia over the past seven years.

HMML has hired Adam McCollum, Ph.D. to catalog these recently digitized manuscripts in Christian Arabic, Garshuni, and Syriac, and to coordinate the work of off-site catalogers working on Armenian and Ge'ez manuscripts. A native of Birmingham, Alabama, McCollum studied Semitic and Classical languages and received all three of his graduate degrees from Hebrew Union College-Jewish Institute of Religion, Cincinnati, Ohio. Prior to arriving at HMML, McCollum taught Hebrew and edited out-of-print books on Eastern Christianity to be reprinted by Gorgias Press, an academic publisher. McCollum has authored books and academic journal articles pertaining to Syriac, Arabic, and other Eastern Christian literature.

This award builds on a 1990s Mellon-supported HMML project that developed standards for electronic cataloging of manuscripts and supported the creation of OLIVER, HMML's on-line catalog, now the largest of its kind in the world. A 2008-2009 Mellon grant laid the groundwork for this most recent award by refining those cataloging standards for use with non-western manuscripts and devising a system for distributed cataloging. This new project will also expand the availability of HMML's cataloging information through new search systems and the sharing of metadata with other projects.



The results will be available through OLIVER and *Vivarium*, HMML's online image database (both accessible without charge through www.hmml.org). Questions about accessing any of these materials may be directed to hmml@csbsju.edu

Adam McCollum will be leading the cataloging of Eastern Christian manuscripts at HMML.

The Saint John's Bible Historical Books Trade Edition Now Available

The Liturgical Press and *The Saint John's Bible* are pleased to announce the publication of Historical Books, the sixth in a series of seven full-color, reproduction volumes from *The Saint John's Bible*. Historical Books became available in September 2010 and features more than twenty-five stunning illuminations, beautifully handwritten script, and elegant design that dramatically depict how the grace of God's justice and peace can rise from the most unlikely of places, reminding us that our redemption is always close at hand.

The key theme of the Historical Books is the understanding that God's dealings with people are not neat and tidy. Humankind, left to its own devices, can spiral downward into selfishness, while proclaiming fidelity to the Lord. God's patience and mercy are revealed through the history of the people of Israel as a parable for all times and places.

The Saint John's Bible—commissioned by Saint John's Abbey in Collegeville, Minnesota—is an entirely handwritten and illuminated Bible. World-renowned calligrapher Donald Jackson, Senior Illuminator to the Queen of England's Crown Office, serves as the project's artistic director and illuminator from his scriptorium in Wales.

The completion of the final volume of *The Saint John's Bible* is anticipated in 2011, with a tentative publication date of December 2011. Learn more about *The Saint John's Bible* and view other products at www.saintjohnsbible.org.

Published in hardcover and priced at \$79.95, Historical Books is available directly from Liturgical Press. Order online at www.litpress.org or call 1-800-858-5450.

HMML Images to be Displayed on World Digital Library Website



Selected manuscripts from HMML's collections will be showcased for a worldwide audience through the partnership between HMML and the World Digital Library.

The Hill Museum and Manuscript Library (HMML) is pleased to announce its partnership with the World Digital Library (WDL), a web-based resource that features unique cultural materials from libraries and archives from around the world. A joint initiative of UNESCO and the Library of Congress, the World Digital Library includes manuscripts, maps, rare books, films, sound recordings, prints and photographs, and provides free, unrestricted public access to these materials. HMML will provide images from its partner libraries and its own collection of manuscripts and rare books. Over the next several months, manuscripts from libraries in Lebanon and Syria will be HMML's first contributions to the WDL, highlighting the enduring significance of ancient Christian communities in the region.

The WDL promotes international understanding by expanding the volume and variety of cultural content on the Internet, providing resources for educators, scholars and general audiences. Institutions contributing to the World Digital Library include national libraries and cultural and educational institutions in Brazil, China, France, Iraq, Israel, Japan, Mali, Mexico, Morocco, the Netherlands, Qatar, the Russian Federation, Saudi Arabia, Serbia, Slovakia, South Africa, Sweden, the United Kingdom and the United States. HMML is honored to be a charter member of this initiative to foster cross-cultural knowledge and understanding.

The World Digital Library may be found at: <http://www.wdl.org/en/>

HMML Millennium Club Members Travel to Turkey and Syria



The 2010 HMML Millennium Club trip participants on the steps of Deyrulzaferan Monastery near Mardin, Turkey. Guide Sébastien de Courtois is in the front center.

Last June, eighteen members of HMML's Millennium Club traveled together to experience the ancient culture and heritage of eastern Turkey and northern Syria. The group met in Istanbul, Turkey and took an evening flight to Diyarbakir, the principal city of Turkey's Kurdish region. Over the next several days they made stops at the Great Mosque of Diyarbakir, the Meryem Ana Syriac Orthodox Church—where HMML digitized 300 manuscripts—and the Monastery of Mor Gabriel, one of the oldest monasteries in continual existence. They also visited villages of the ancient Syriac heartland in the Tur 'Abdin, including the churches of Saint Jacob at Salah, Mor Loozor and the Church of the Virgin at Hah. Their final stops in Turkey were the city of Mardin and its 4th century Monastery of Deyrulzaferan, sites of recent HMML preservation work, and Urfa (ancient Edessa) the center of Syriac Christianity in the early centuries.

In Aleppo, Syria the group toured the 15th century Armenian Cathedral of the Forty Martyrs, the ancient

Citadel, Great Mosque and superb Bazaar, and met with the leaders of the local churches whose manuscripts HMML has digitized. The group walked along the colonnaded main street of Palmyra, the extraordinary ancient city of Queen Zenobia and a UNESCO World Heritage site. The two-week trip ended with a drive to Damascus via the Christian village of Maaloula and the Monastery of Saidnaya. In Damascus they visited the Great Mosque with its magnificent mosaics, the Christian Quarter, and the Bazaar. Throughout the trip, the food and company were outstanding!

Millennium Club or Legacy Society members are eligible to participate in upcoming HMML trips. Millennium Club members contribute \$1,000 or more annually in support of HMML. Legacy Society members have included HMML in their estate plan or other planned gift. For more information about the Millennium Club or Legacy Society, please contact HMML Director of Development, Erin Lonergan at 320-363-2095 or elonergan@csbsju.edu

Join us May 4-19, 2011
HMML Millennium Club Trip
 Northeastern Turkey: Trabzon, Ani, and the remote valleys with ancient churches.
 Georgia: Batumi, Mestia, Gori, Tbilisi, Msketa, Kakheti, Dawit Dareja, the northern Military Highway.