

SPRING  
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2013

# ILLUMINATIONS



HILL MUSEUM & MANUSCRIPT LIBRARY



# *Illuminations*

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ON THE COVER: *Interior of Melkite Greek-Catholic Basilica of St. Paul, Harissa, Lebanon.*

ABOVE: *Talin Agob has worked as a digitization technician for HMML in numerous projects in the Middle East. Here, she photographs manuscripts in the digitization studio at Notre Dame University, Louaize, in Lebanon.*

## *Hill Museum & Manuscript Library*

The Hill Museum & Manuscript Library's mission is to identify, digitally photograph, catalog, and archive endangered manuscripts belonging to threatened communities around the world. Having formed partnerships with over 500 libraries and archives, HMML has photographically preserved over 125,000 medieval, renaissance, and early-modern manuscripts from Europe, Africa, the Middle East, and India. These resources, available through HMML's online catalog, OLIVER, and image database, *Vivarium*, have become essential tools for global manuscript research. HMML is the home of *The Saint John's Bible*.

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# Dear Friends,

I write this letter from Addis Ababa, where I'm preparing for an expedition to northern Ethiopia to photograph an extraordinary manuscript. With me is Wayne Torborg, HMML's director of digital collections and imaging, whose work you have enjoyed in every issue of *Illuminations*. Wayne has been working with us since our involvement in the Middle East began in 2003, which is the story we tell in this issue. As we set up that first studio in Lebanon, none of us could have imagined what was beginning. In ten years we've worked across the region, with every imaginable kind of Christian community and now a Muslim library as well. We have had to do a great deal of sleuthing to find manuscripts, which had often been moved from their last reported locations. Building trust through repeated visits and finding strong local teams was the next crucial step. And throughout we have spent a good deal of time and effort monitoring political conditions, figuring out itineraries across disputed borders, getting equipment into countries and then digital images out of them. Nothing has been simple, though with experience and good support from our field directors, Walid Mourad in Lebanon, and now David Dahdal in Jerusalem, we have found ways to work effectively and at reasonable cost.

Our work in the Middle East coincided with our transition from microfilm to digital photography, which has brought much richer material for researchers but also introduced issues of digital archiving and access (see the Winter 2010 issue). These days we're focused on launching a new website and on our vHMML project. The new [www.hmml.org](http://www.hmml.org) will tell the story of our work in the Middle East, as well as in Malta, India, and Ethiopia, in a rich and compelling way, with gripping images and video. With vHMML, we'll be training new manuscript scholars as well as providing support to experienced researchers who need digital platforms for their work. It is ironic that all of this began with our work in the most ancient of regions! We hope you'll enjoy reviewing the last decade with us in this issue, and that you'll stay tuned for more exciting news about our work in the Middle East and elsewhere.



*Fr. Columba looks out over the Mesopotamian plain at the ancient Syriac Orthodox Monastery of Mor Augen. Located on the southern slope of Mount Izlo in Turkey, the recently reopened monastery is only a few miles from the border with war-torn Syria.*

Sincerely,

*Columba Stewart, OSB*

Columba Stewart, OSB  
Executive Director

# HMML in the Middle East: A Decade of Digital Preservation

By Fr. Columba Stewart, OSB

*A*pril 2003 was a challenging time to begin working in a Middle Eastern country. A HMML advance team had visited Lebanon in January, finding Beirut a lively and cheerful place. Three months later, the US-led invasion of Iraq was reaching its climax with the assault on Baghdad just as we were arriving in Lebanon with our digital camera and technical team. Beirut was somber, its hotels dark and restaurants empty, as its people watched the drama unfolding to their east. At that time it was clear that the region was entering a new era, though its shape was as yet unknown.

HMML's decade of work in the Middle East, fanning out from that first project in Lebanon to Syria and then Turkey in 2005, to Iraq in 2009, and the Old City of Jerusalem in 2011, has been against a backdrop of deteriorating political and security conditions. Lebanon had a brief but costly war with Israel in the summer of 2006, and has experienced political deadlock ever since. After the exhilaration of Saddam Hussein's downfall, Iraq has known years of ethnic conflict, and seen as much as two-thirds of its Christian population leave the country permanently, while many others abandoned their homes as internal refugees. The Arab Spring reached Syria in March 2011, but with the local twist

of a protracted civil war that still has no end in sight. What seemed in 2003 like a chance to work in a region of emerging stability turned out to be the beginning of a major effort to protect manuscripts directly threatened by turmoil and war.



**ABOVE:** Jews worshipping at the Western wall at the foot of Jerusalem's Temple Mount.

**RIGHT:** Pentecost illumination from a manuscript digitized at the Syriac Orthodox Church of the Forty Martyrs, Mardin, Turkey.

This reminds us that HMML had its start during a time of great anxiety, when memories of destruction in the two World Wars and fears of utter devastation in a nuclear conflict prompted the monks of Saint John's Abbey to microfilm Austrian monastic manuscripts while there was time and opportunity. The dogged efforts of HMML's founder, Fr. Oliver Kapsner, OSB, opened those monastic libraries and then many others across Europe. Although the worst fears were never realized, HMML microfilmed manuscripts in two German libraries that later suffered major damage from

**BELOW:** *Deyr Yakub ruins on the outskirts of Şanlıurfa, Turkey (ancient Edessa). The former monastery is now home to goats who escape the sun in its underground cells.* **RIGHT:** *Notre Dame des Semences monastery in Alqosh, Iraq, a center for Chaldean Catholics in the northern part of the country.*

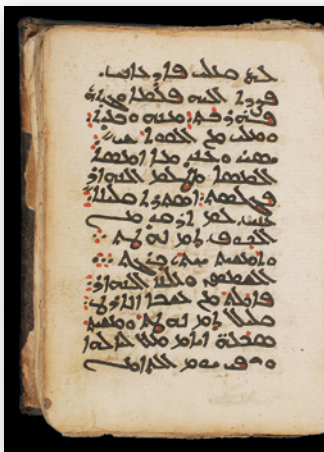


other causes. The Anna Amalia Bibliothek in Weimar lost most of its printed books in a fire in 2004 (but saved its manuscripts). At the Historisches Archiv in Cologne, the fate of its medieval manuscripts remains unknown since the collapse of the entire building in 2009. This shows that photographic preservation is a good idea even in regions of apparent security.

As HMML's work has unfolded in the Middle East, thousands of manuscripts in all of the major languages of the region have been digitized. The project coincided with the switch from microfilm to digital media as HMML's preservation medium, generating full-color, high-resolution photographs that are much more

useful than black and white microfilm (see the story on page 9). We now have almost 25,000 manuscripts from the Middle East in our digital archive, written in Arabic, Syriac, Garshuni (Arabic written in Syriac script), Armenian, Turkish, and even in Kurdish.

Though a small country, Lebanon has proved to be HMML's most densely concentrated region for manuscript preservation. The historic home for important Christian communities, especially Maronite Catholics, Antiochian (Greek) Orthodox, and Greek-Catholics, Lebanon has also welcomed Armenian Orthodox, Armenian Catholic, Syriac Orthodox, and Syriac Catholic Christians fleeing persecution in Turkey.



**LEFT:** *A copy of Sindbad written in Garshuni, just one of the many surprises we have found while cataloging.* **UPPER RIGHT:** *A technician photographs a manuscript at HMML's first Middle East project in Balamand, Lebanon, 2003.* **LOWER RIGHT:** *Manuscript image from Al Budeiri Library, HMML's first partnership with an Islamic institution in the region.*





LEFT: *Göbekli Tepe, an important archeological site near the city of Şanlıurfa, Turkey. Dating back to 10,000 BC, it is regarded as the oldest religious site discovered.*

BELOW: *Doorway at monastery of Mor Gabriel, Midyat, Turkey.*



The country has always faced both east and west, serving as the Arab world's gateway to Europe, especially to France. This cosmopolitan atmosphere has fostered religious diversity and tolerance. Lebanon has the highest percentage of Christians in the region, as well as equal proportions of Sunni and Shia Muslims. Since the Lebanese civil war of 1975-1990, however, and the subsequent rise of Hezbollah, a Shia religious and social movement with an armed wing, Lebanon has become a much more fractious place. Like other parts of the Middle East, the country has recently seen a marked decline in its Christian population because of emigration to Europe and North America. HMML continues to work with churches, universities, and libraries throughout Lebanon to preserve their manuscript heritage. Our Middle East office is located in Ajaltoun, just north of Beirut, where Walid Mourad, an IT specialist, serves as HMML's field director. You can learn more about HMML's work in Lebanon, and about Walid, in the Spring 2011 issue of *Illuminations*.

Syria, Lebanon's larger neighbor, has the richest Christian history in the Middle East. Although Christians are no more than 10 percent of the present population, the country is covered with reminders of its Christian heritage. Damascus is one of the oldest continuously inhabited cities in the world, mentioned in historical records from the 15<sup>th</sup> century BC. St. Paul the Apostle went there after his conversion, and the brilliantly successful Islamic Umayyad Caliphate was governed from Damascus in the seventh through eighth centuries. Aleppo was a major point on the ancient Silk Road to China, the home of a vibrant Jewish community until the 1950s, and a refuge for persecuted Christians from Turkey in the 1920s. Homs, known in the Roman period as Emesa, has a Christian church dating back to the fourth century. HMML has worked in each of these cities, digitizing almost 3,000 manuscripts. That fourth-century church in Homs has been destroyed in the current uprising, but its manuscripts—which HMML had already digitized—were

removed to safety. We know less about the collections in Aleppo, but are confident that their owners have made every effort to protect them. There are significant collections remaining to be photographed in Syria, including one for which HMML has a signed contract, but at the present time it is impossible to continue the project. We hope that peace returns soon, and that we can continue our work.

HMML has been active in Turkey since 2005. We began with the Armenians at their patriarchate in Istanbul, where manuscripts formerly in libraries as far east as Kayseri (ancient Caesarea), had been brought after the Genocide of 1915. We trained a team of Armenian university students in digitization techniques, and they ultimately photographed more than 750 manuscripts, many of them illuminated in the classical Armenian style. In southeast Turkey, HMML worked in several libraries of the Syriac Orthodox Church, in memorable locations such as Mardin, Diyarbakir, and the Monastery of Mor Gabriel near Midyat. These collections contain unusually important and old manuscripts, some already familiar to readers of *Illuminations* from our "Where We're Working" features (and now see Grigory Kessel's presentation in



which is built alongside the Haram Al-Sharif, or Temple Mount. It is one of the most important Islamic libraries in Jerusalem, with holdings dating back to the 12<sup>th</sup> century, and occupies a particularly sensitive piece of real estate. HMML hopes to establish links to other libraries in the Old City in the near future.

The Middle East has always been a fascinating, if troubled, neighborhood. Working there has taken us back not only to our own cultural and religious roots, but also to HMML's roots. Wherever manuscript culture is threatened, HMML has a mission to do what it can to help. We are grateful for the trust shown to us by communities that have suffered tremendous loss and live in constant anxiety about their future. We hope that our work will make them better known and help ensure their survival.

this issue of the Meryemana Church manuscripts from Diyarbakir). We have also discovered Chaldean Catholic manuscripts last described in the late 1960s by William Macomber (1921-2008), who worked in the Middle East before becoming a cataloger at HMML in the 1970-80s. His notes, deposited with HMML before his death, have proved invaluable in tracking down collections that have been moved or hidden as the communities that cared for them have dwindled almost to extinction. We will be telling the story of one of those collections in a future issue of *Illuminations*.

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**ABOVE:** *Modern wind turbines surround the ruins of the monastery of St. Simeon the Younger near Antakya, Turkey.* **BELOW:** *11<sup>th</sup>-century minaret of the Umayyad Mosque in Aleppo, Syria. This landmark was destroyed in Syria's civil war just before *Illuminations* went to press.*

Our last issue featured HMML's partnership with the Centre Numérique des Manuscrits Orientaux in Qaraqosh, Iraq, so we need not tell that story again here. We are very pleased, however, that its founder, Fr. Nageeb Michael, OP, is spending several months of sabbatical leave at HMML, allowing us to learn even more about the impressive work of his team. (Read more about his time spent here in the HMML News section.)

HMML's most recent Middle Eastern work has been in the Old City of Jerusalem. This tiny but highly contested piece of land contains the holiest sites for Jews and Christians, and the second holiest shrine for Muslims. The status of the Old City is disputed in international law, as it is claimed by both Israel and the Palestinians, who inherited Jordan's pre-1967 title. HMML tries to steer around these disputes by working with both Christian and Muslim libraries in the Old City—all of the known Hebrew manuscripts in the world have already been filmed by a remarkable project at the National Library of Israel. We have featured the Syriac Orthodox Monastery of Saint Mark in "Where We're Working" (Fall 2011), and have recently established a partnership with the Al Budeiri Library,



# Where We're Working

## *Syriac Orthodox Church of Meryemana in Diyarbakir*

By Grigory Kessel

Amid, known since the Ottoman period as Diyarbakir, is now an important city in Turkey and the administrative center of a province with a population of nearly a million people. Although it is attested already in Assyrian documents of the ninth century BCE, it apparently became an important center only in the Roman period when it acquired the status of the capital of the province of Mesopotamia. For some centuries afterwards it was a frontier city that stood between the Byzantine and Sasanian empires until it was captured in 640 CE by the Arabs. During its later history, despite regular changes of local power, it remained an important economic and cultural center.

Christianity came to Amid most probably from Edessa and is well attested from the fourth century. The first known bishop of Amid, Simeon, is said in a later source to have attended the Council of Nicaea. Although Amid was a Miaphysite stronghold in the period after the Council of Chalcedon, other Syriac ecclesiastical traditions were also well represented and each had its own church and library.

The city was an important center of Syriac Christianity and we know that many manuscripts were copied there (the oldest dated goes back to 463-464 CE). Ephrem of Nisibis (d. 373) and Dionysios bar Salibi (d. 1171), both prolific and influential writers, were among the most well-known personalities who were active in the city.

Christian life in Diyarbakir was always under severe threat. Thus, we know that a strong Islamization of the region started in the 13<sup>th</sup> century with the Mongol sack and the attacks of Kurdish tribes. In 1894-1896 the Christians endured severe massacres but the actual Christian presence in the city didn't approach its end until the First World War. The surviving Christians fled

from the region, leaving behind houses, churches, property, and manuscripts.

Today there is only one functioning Church in the city, that of Meryemana (Turkish for Mother Mary) that belongs to the Syriac Orthodox community and was once used as a Patriarchal residence. The Church building may well go back to the sixth century and it has preserved the relics of Jacob of Serugh (d. 521) who is commemorated by the Syriac Orthodox Church as the "Flute of the Spirit" thanks to his large body of poetic compositions, some of which made their way into liturgical services. The church also houses an important collection of Syriac and Arabic Christian manuscripts that remained barely known and inaccessible to scholars. However, those who were able to get acquainted with the holdings (namely, Arthur Vööbus and Jules Leroy) unanimously labeled the collection profoundly important. It was only with the successful campaign of HMML in 2008-2009 that the collection has become available for investigation and indeed has proven to be a very valuable depository of manuscripts that in a certain sense mirrors the vicissitudes of fate of the Syriac Christians in the region.

During the period preceding WWI there were three major collections in the city that housed Syriac and Christian Arabic manuscripts (Syrian Orthodox, Chaldean, and Rum-Orthodox) a large number of private collections (some of which were quite extensive, with hundreds of manuscripts). Whereas a greater part of the Chaldean collection was eventually transferred to Mardin and thereby was saved, the library of the Rum (Greek) Orthodox Church as well as of other smaller Churches in the region were less fortunate and it seems that a considerable part of their manuscripts disappeared for good. Nevertheless, it was still possible to safeguard some manuscripts under the shelter of the Church of Meryemana.



It is no surprise, therefore, to find today among a total of 351 manuscript texts written predominantly in Syriac (about 230 manuscripts), but also in Arabic, Turkish, Armenian, and Persian that once belonged to different communities.

What is special about the Meryemana collection is that its repertoire is not limited to liturgical and biblical texts as is quite often the case for smaller collections preserved in the Near East. Although other material is still much less fully represented than liturgical and biblical texts, it nevertheless provides very important witnesses for a study of Syriac literature and Syriac Christianity in general. Thus we find there (in both Syriac and Arabic) theological, hagiographical, exegetical, poetic, grammatical, Latin missionary, medical, folk, and other literary works.

Importantly, the collection features a significant number of ancient manuscripts, some of which are written on parchment. The parchment codices range between the sixth and 13<sup>th</sup> centuries. There is also a good percentage of old paper manuscripts from the 13<sup>th</sup> century onwards. On the other hand, the most recent manuscripts were copied in the second half of the 20<sup>th</sup> century.

A place of honor is occupied by an illuminated copy of the Four Gospels of the sixth century (shown above) described by Arthur Vööbus as a “masterpiece of Syriac monasteries and their workshops” and also elsewhere as a “jewel.” The text of the Four Gospels represents the Peshitta version, providing (according to Vööbus), a great number of readings pertinent to the Old Syriac redaction. The original manuscript was damaged and deprived of some of its leaves.

The volume opens with a full-page miniature with an image of Christ standing within a large red medallion. The hand of Christ rests upon a codex showing the opening words of St. John’s Gospel in



Greek (EN APXH HN O ΛΟΓΟΣ). As argued by art historians, from the stylistic point of view the image of Christ resembles the figures of Christ as found in the famous Rabbula Gospels. The miniature of Christ is followed by the Gospel Canon tables enriched with colorful ornamentation.

It goes without saying that scholars will appreciate an availability of the manuscripts preserved at Meryemana. A proper investigation of the collection will undoubtedly contribute to our better awareness of Syriac Christianity. Gratitude is due to the community of Meryemana for taking care of the manuscripts.

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*Grigory Kessel of Marburg University, Germany, has been cataloging Syriac, Garshuni, and Arabic manuscripts for HMML as part of the project sponsored by the Andrew W. Mellon Foundation. This year he has been a fellow in Byzantine Studies at Dumbarton Oaks in Washington, DC.*

# From Microfilm to Digital:

## More Information for Researchers

By Wayne Torborg

The perfect situation for any manuscript researcher is to have physical access to the actual manuscript being studied. For some lucky scholars this is the case, but for most researchers, manuscript research involves the use of photographic copies. For the bulk of the Hill Museum & Manuscript Library's collection of manuscript copies, 35mm black-and-white microfilm has been the recording and preservation medium.

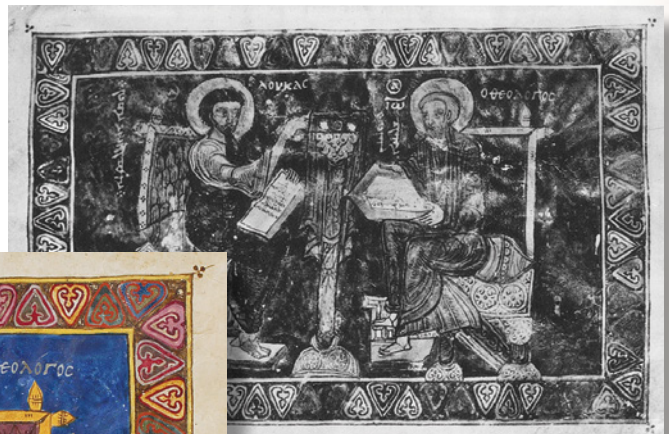
Microfilm has proven to be a durable and cost-effective strategy for manuscript preservation and access, but it is not without some serious drawbacks for the scholar. The most obvious is the lack of color. Only silver-based black-and-white photographic materials are considered to possess archival quality, so the reduction of the original's color tones to shades of gray is a sacrifice made to ensure long-term preservation.

The microfilm used by HMML also has a fairly high contrast response compared to regular black-and-white films. Dark things are rendered quite dark and light things often end up as pure white, with very little gray tones in between. This works perfectly for recording newspapers and bank checks, the original subject matter for microfilming, but means that subtle details in manuscript pages can be lost in the high-contrast rendition. Today we routinely see scholars intently peering at

the images on microfilm readers, trying hard to discern some faint detail that the film couldn't quite hold on to.

Color digital photography has changed this. Scholars viewing the manuscripts from HMML's recent projects have access to full-color, high-resolution images of manuscript pages that can be viewed on large computer monitors at several times life size. The images are sharp, accurately color-balanced, and preserve all the intricate details of the original. Compared to traditional microfilm, digital photography produces a much higher fidelity copy with very little information loss.

The storage, delivery, and archiving of over 150 terabytes of manuscript imagery is a formidable challenge for HMML outlined at length in the Winter 2010 issue of *Illuminations*. It's a worthy effort when one sees the advantages for scholarship this medium offers. In working with HMML's digital images, today's researchers have at their fingertips the next best thing to the actual manuscript itself.



**LEFT:** *This illumination detail from a Syriac Orthodox manuscript from Mardin, Turkey, dramatically illustrates how much more information is conveyed by color photography compared to the black-and-white images of the past.*

# “900 Years of Faith in Action: 1113-2013, The Bull of Pascal II”

By Erin Lonergan

It was a great privilege for HMML’s Malta Study Center to participate in the Western Association of the Order of Malta’s celebration of the 900<sup>th</sup> anniversary of Pope Pascal II’s granting of the bull *Pie postulatio voluntatis*.

The bull, currently housed in the National Library of Malta, in recognition of the exemplary charitable works organized by the Blessed Gerard in Jerusalem in the 11<sup>th</sup> century, grants exempt status to the Order of St. John of Jerusalem and places the Order under the protection of the Holy See.

On February 15<sup>th</sup>, Knights, Dames, and volunteers of the Western Association gathered at Our Lady of Angels Cathedral in Los Angeles to commemorate this historic event with a Mass, dinner, and an exhibition entitled “900 Years of Faith in Action: 1113-2013, The Bull of Pascal II.” Theresa Vann, Joseph S. Micallef Curator of the Malta Study Center, worked with HMML colleagues to create an exhibition including a full-size reproduction of the original Papal Bull with an English translation. The 10 panels highlight the history of the Order and remained on display at the Cathedral through the month of March. Approximately 95 people attended the events at the Cathedral.

On February 16<sup>th</sup>, a second Mass and dinner commemorating the anniversary was held at the Olympic Club in San Francisco with over 150 people attending the event. A duplicate of the exhibition shown in Los Angeles was displayed during the social hour.

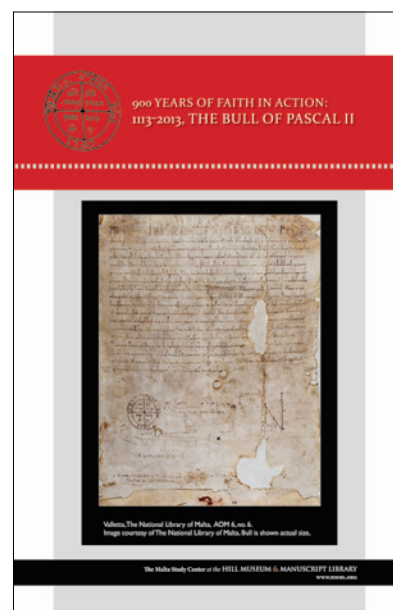
Fr. Eric Hollas, OSB, Magistral Chaplain of the Western Association concelebrated the liturgies in both LA and San Francisco and was the keynote speaker at each event.

The exhibition was written and designed solely using HMML resources and received very good reviews at both events.



**ABOVE:** Theresa Vann and Erin Lonergan represented HMML and the Malta Study Center at the celebration events in California this February. Shown in the exhibit are (from left) Jeffrey Littell, KM; Theresa Vann; John Dunlap, KM, and member of the Sovereign Council; Marchese Gian Luca Chiavari, KM, and Receiver of the Common Treasury; and Antonio Sanchez-Corea, KM, member of the Sovereign Council.

HMML’s Malta Study Center is the only source for the complete central archives of an international military religious order, the Order of the Hospital, most of the crusader documents, printed music and unique inquisition records. The programs and holdings of the Malta Study Center serve national and international researchers and students of the history of Western Europe, the Mediterranean and the island of Malta.



## Fr. Nageeb Michael, OP, Spends Sabbatical at HMML

In the last issue of *Illuminations*, we introduced you to our partner, Fr. Nageeb Michael, OP, from the Centre Numérique des Manuscrits Orientaux (CNMO, Digital Center for Eastern Manuscripts) in Qaraqosh, Iraq. Since 2000, Fr. Nageeb has devoted his time to salvaging and digitizing manuscripts throughout war-torn Iraq. Since their first meeting in 2009, HMML Executive Director Fr. Columba Stewart, OSB, and Fr. Nageeb have forged a strong professional partnership and personal friendship.

Fr. Nageeb arrived on campus on a very cold and snowy January morning to begin a four-month sabbatical at HMML. During this time, he resided at Saint John's Collegeville Institute for Ecumenical and Cultural Research and served as an Institute Resident Scholar. He presented a lecture at the Institute and a public lecture at HMML about the struggles of Iraq's Christian minority and his work to preserve his country's manuscript heritage.

In addition to enjoying the snow-covered and peaceful campus here at Saint John's, Fr. Nageeb said the highlight of his sabbatical was having the time to work closely with HMML's diverse and talented team of experts. "It was very gratifying to learn more about HMML's cataloging practices and to examine more closely some of the Syriac and Arabic manuscripts that my team in Iraq has photographed. My CNMO team and I are very fortunate to be partnering with HMML's people."

You can reread the article about HMML's preservation work in Iraq in the Fall 2012 issue of *Illuminations*, which is now online at [www.hmml.org](http://www.hmml.org).



*Fr. Nageeb Michael, OP, in Qaraqosh, Iraq, in 2012.*

## Heckman Stipend Awarded to Undergraduate Student

For the first time in its history, HMML has awarded a Heckman stipend to an undergraduate student. Owen Bean, a senior at The Colorado College in Colorado Springs, Colorado, majoring in Early Modern Mediterranean History spent two weeks at HMML in January. He was researching HMML's collections for his undergraduate thesis that explores the relationship between Maltese superstition and the local Muslim slave population, and how the Counter-Reformation Church responded to this relationship.

In his application for the award, Bean said "The Malta Study Center is the only archive in the United States that can strengthen the foundation of my research. The Inquisition tribunals provide the source for specifics as to how Christians and Muslims interacted on Malta, and how superstitions became linked in Malta. The

microfilms will allow me to make print-outs and duplicates of the manuscripts quite easily, without risking damage to the document."

HMML annually invites applications for its Heckman research stipends, made possible by the A.A. Heckman Fund. Up to 10 stipends in amounts up to \$2,000 are awarded yearly to defray the cost of travel, room and board, photo-duplication and other expenses associated with research at HMML. Length of residency may range from two weeks to six months. The program is specifically intended to help scholars who have not yet established themselves professionally and whose research cannot progress satisfactorily without consulting materials to be found in HMML's collections. Find out more information about HMML's Heckman Awards at [www.hmml.org](http://www.hmml.org).

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*Former Heckman Scholar Kisha Tracy was inspired to reflect on her time here at HMML in her personal blog and shared her post with us through our Facebook page at [facebook.com/visitHMML](https://www.facebook.com/visitHMML). We are delighted to host these scholars at HMML, and to hear their feedback.*

### The Path of a Scholar

By Kisha G. Tracy, Fitchburg State University

Recently, I was thinking about my experience as a Heckman Scholar in spring 2008. Given my schedule then as a doctoral student, I opted for the shortest offered time, two weeks. I remember the first day I arrived as I sat at my desk—empty then—bewildered. My guide had left me, the paperwork was done. It was just me and my laptop and a blank sheet asking what microfilm I wanted. I wasn't a novice to research, yet I had no idea where to begin as the possibilities were seemingly endless. I only had a short time, and the clock was oppressive.

I gradually developed a routine: request microfilm, write, examine manuscripts, stroll through the stacks, read, then return to the dorm. Slowly, the outside world disappeared and all that was important was the next epiphany. For those weeks, I was a pure scholar. I had nothing else pulling on my time. I awoke, admired the snow-covered silence of Saint John's as I walked to HMML, and spent the day at work, researching the relationship between the concepts of medieval memory and confession, particularly within manuals, handbooks, and other types of religious tracts.

The collections were my playground. I submitted what I wanted, and, magically, it appeared outside my study carrel. I squinted, I studied, I pondered. At some point, it was no longer about my dissertation. It was time out of time, wherein following the path of the scholar was the limit of my existence—or, rather, the expansion of my existence. One thought led to another . . . and another. Research avenues opened up, fleshing out what were as yet mere sketches of ideas. Cloistered away in my scholar's cell, I felt multi-dimensional, able to communicate with other minds.

I reflect on my time at the HMML with reverence. I was enthralled with the academic's life beforehand and I have experienced similar feelings since, but this was my first true immersion in the adventure of being a scholar. The memory reminds me of the charm of the path I walk, even when real life offers its detours and ruts.



## HMML Announces Three New Fellowship Opportunities

Visiting scholars and researchers sustain and inspire HMML's manuscript preservation work. Their enthusiasm and curiosity infuse the Library with energy as they explore HMML's digital and microfilm manuscript collections. Their work reminds us that the wisdom preserved by manuscripts is unlocked only when they are read by those trained in ancient languages and skilled in communicating their discoveries to others. These scholars range from world-renowned experts to advanced undergraduates just beginning their journey into the world of manuscript study.

HMML is very pleased to announce three new fellowships that will support scholars who wish to spend extensive periods of time studying our manuscripts and sharing their research with others. They join the long-standing Heckman Research Stipends, which have helped junior scholars discover HMML.

### **Dietrich Reinhart, OSB, Fellowship in Eastern Christian Manuscript Studies**

The Dietrich Reinhart, OSB, Fellowship in Eastern Christian Manuscript Studies will be awarded annually for three years beginning with the Academic Year 2013-2014. The fellowship has been established through the generosity of Rebecca Haile and Jean Manas of New York, New York, in memory of Br. Dietrich Reinhart, OSB, (1949-2008). Br. Dietrich, 11<sup>th</sup> President of Saint John's University, was a visionary leader who saw HMML as integral to the mission of Saint John's Abbey and University, and enthusiastically promoted HMML's work in the Middle East, Ethiopia, and India.

To be eligible, applicants must be undertaking research on some aspect of Eastern Christian studies requiring use of the digital or microfilm manuscript collections at HMML. A doctoral degree in a relevant field is required in addition to demonstrated expertise in the languages and cultures of Eastern Christianity relevant for their projects. The Fellowship may be held for a full academic year (September 1 through April 30) or for one semester (September 1 through December 20; January 4 through April 30). It includes accommodations at the Collegeville Institute on the Saint John's

University campus; working space at HMML; access to library, recreational, and cultural activities at Saint John's University; round-trip transportation; and a stipend of up to \$25,000 for a full academic year.

### **Swenson Family Fellowship in Eastern Christian Manuscript Studies**

The Swenson Family Fellowship in Eastern Christian Manuscript Studies will be awarded semi-annually for study beginning July 1, 2013. The Fellowship was established by Dr. Gregory T. and Jeannette Swenson, with their son Nicholas Swenson, and will support residencies at HMML for graduate students or post-doctoral scholars with demonstrated expertise in the languages and cultures of Eastern Christianity. Applicants must be undertaking research on some aspect of Eastern Christian studies requiring use of the digital or microfilm manuscript collections at HMML. The \$2,500-\$5,000 award will aid new scholars in establishing themselves through research focused on manuscripts available through HMML, and may last from two to six weeks.

### **Nicky B. Carpenter Fellowship in Manuscript Studies**

The Nicky B. Carpenter Fellowship in Manuscript Studies will be awarded annually for study beginning July 1, 2013. The Fellowship was established by Nicky B. Carpenter of Wayzata, Minnesota, a Lifetime Member and former chair of the HMML Board of Overseers. The \$5,000 award will support residencies for senior scholars who will research the digital or microfilm manuscript collections at HMML for at least two weeks.

For more detailed application information for these fellowship opportunities, please visit HMML's website at [www.hmml.org](http://www.hmml.org), email [hmml@csbsju.edu](mailto:hmml@csbsju.edu), or fax (320) 363-3222.

*HMML Millennium Club and Legacy Society Members\**

# Travel to Ethiopia

*With HMML Executive Director Fr. Columba Stewart, OSB*

**—February 23<sup>rd</sup>-March 11<sup>th</sup>, 2014—**



*W*atch the HMML website for forthcoming details!  
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*\*HMML Millennium Club members donate \$1,000 or more annually. Legacy Society members have left provisions for HMML in their will or estate. Contact Erin Lonergan at [elonergan@csbsju.edu](mailto:elonergan@csbsju.edu) for more information.*



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