



himmel

Magazine

SUMMER 2023



On the Cover

In the city of Gaza, preservation technicians work in a digitization lab established by HMML and the Endangered Archives Programme (EAP) of the British Library. The team, trained by HMML Field Director David Dahdal, is pictured examining manuscripts and rare books, applying conservation measures, and preparing the objects for digitization. Learn more: pages 6–7.

In This Issue

3 Director's Letter

Lead Story:

4 Zaydī Manuscripts

Where We're Working:

6 Gaza

News:

8 News in Brief

Scholar Focus:

10 Advancing Scholarship

Postscript:

11 A Closer Look at a Single Manuscript

HMML Magazine

Is published twice a year in support of HMML's mission: to preserve and share the world's handwritten past to inspire a deeper understanding of our present and future.

Margaret Bresnahan—Editor, Contributing Writer
 David A. Dahdal—Research Support
 Julie Dietman—Contributing Writer
 Dr. Celeste Gianni—Contributing Writer
 Dr. Josh Mugler—Contributing Writer
 Cynthia Saboe—Editorial Review
 Katrina P. Schlude—Editorial Review, Contributing Writer
 Fr. Columba Stewart, OSB—Editorial Review, Contributing Writer
 Wayne Torborg—Imaging, Production Manager
 Dr. Catherine Walsh—Contributing Writer
 Dr. James Walters—Contributing Writer

The Hill Museum & Manuscript Library (HMML)

is a global organization that advances manuscript research and scholarly inquiry by digitally preserving, providing access to, and interpreting manuscript collections around the world. HMML places a special priority on manuscripts in regions endangered by war, political instability, or other threats. HMML is currently preserving manuscript collections at sites in Bosnia, Croatia, Egypt, Gaza, India, Iraq, Italy, Lebanon, Mali, Malta, Montenegro, Nepal, Pakistan, and Yemen. With approximately 400,000 manuscripts photographed in partnership with more than 800 libraries worldwide, HMML offers the world's largest collection of resources for the study of manuscript cultures. View the manuscripts in Reading Room (vhmml.org).

Executive Director

Father Columba Stewart, OSB

Board of Directors

Dusica Babovic-Vuksanovic, Rochester, MN
 Catherine Shannon Ballman, Saint Paul, MN
 Thomas Barrett, Minneapolis, MN
 Albert J. Colianni, Jr., Minneapolis, MN
 Kathy M. Cooney, Bloomington, MN
 Lucia Lahiff Crane, Edina, MN
 Judith Healey, Minneapolis, MN
 Elliot Jaffee, Minneapolis, MN
 Thomas Joyce, Minneapolis, MN
 Charlie Kelley, Orono, MN
 Steven Kennedy, Medina, MN
 Lyndel King, Minneapolis, MN
 Wendy Pradt Lougee, Golden Valley, MN
 Rachel McGarry, Deephaven, MN
 Joseph S. Micallef, Saint Paul, MN
 Br. Dan Morgan, OSB, Collegeville, MN
 Shelly Regan, Minneapolis, MN
 Marc Robins, Minneapolis, MN
 Mary Rohman, Santa Fe, NM
 Tamrah Schaller O'Neil, Minneapolis, MN
 Rachael Scherer, Minneapolis, MN
 Sue Shepard, Sartell, MN
 Patricia Simmons, Saint Paul, MN
 Keyna Skeffington, Minneapolis, MN
 LeAnne Stewart, Fort Myers, FL
 Brad Wallin, Edina, MN
 Corine Wegener, Alexandria, VA

© 2023 Hill Museum & Manuscript Library

HMML does not sell or rent *HMML Magazine* subscriber information.

Dear Friends,

Summer greetings from HMML! As always, we have much news to share with you in this issue, starting with a milestone in HMML history.

As of July 1, HMML is operating as its own 501(c)(3) nonprofit corporation. We retain strong ties to Saint John's Abbey and University, but the time has come for HMML's organizational structure to fully align with our operating structure and mission. The transition to a separate corporation celebrates HMML's stability and supports our distinct focus on protecting and sharing the handwritten heritage of humanity. When you make a gift to HMML, you'll be seeing a new tax ID number on the receipt, but our commitment to manuscript preservation and access remains unchanged. We are confident that this new legal mode will make us even stronger in fulfilling that commitment long into the future.

Since the last issue of *HMML Magazine*, I've traveled to Mauritania and Pakistan, both for the first time. I'm very excited about new digitization projects in both countries, slated to begin in the fall. HMML is also researching projects in the countries of the former Yugoslavia; we recently signed agreements with several Franciscan monasteries in Bosnia, and we're close to signing with Franciscan collections in Croatia as well, even as our work with Serbian Orthodox libraries is poised to expand beyond Croatia and Montenegro. The Malta Study Center continues to extend its work in Malta and Italy. These European Christian collections show our ongoing interest in the continent where HMML's work began, even as we've expanded our scope to other regions and religious traditions.

The following pages highlight some compelling, recent projects focused on conflict zones in Yemen and Gaza. The lead story on the Zaydi Manuscript Tradition project, a partnership with the Institute for Advanced Study in Princeton, New Jersey, describes a sprawling effort to bring together—in a single digital repository—images of manuscripts located in Yemen and abroad. The “Where We're Working” profile on the Great Omari Mosque in Gaza celebrates another partnership, this time with the British Library. Finally, the “Postscript” demonstrates the fruits of our cross-cultural efforts with an unexpected tale of Ethiopian veneration of a medieval Scandinavian saint. Happy reading!

Sincerely,

Columba Stewart, OSB

Father Columba Stewart, OSB
Executive Director



ABOVE: Visiting HMML's digitization project at Anjuman-e-Taraqqi-e Urdu in Karachi, Pakistan, in January 2023. This library was established in 1903 and divided at the time of India's partition; half the manuscripts remained in Delhi and the other half were relocated to Karachi. Pictured (left to right): Fr. Columba Stewart, Uzma Shah, Walid Mourad, Tariq Ahmed, and Ahmad Atta. Walid Mourad is the HMML field director for the Middle East, Africa, and South Asia; Ahmad Atta is the field representative for HMML in Pakistan; and Uzma Shah and Tariq Ahmed are preservation technicians for the project in Karachi.

Zaydī Manuscripts

By Josh Mugler

“The Zaydī literary tradition is one of the richest and most variegated strands within Islamic civilization and, at the same time, one of the least studied.”

—Dr. Sabine Schmidtke

The story of the Zaydīs begins in approximately 740 CE, with a revolt along the Euphrates River in al-Kūfah, Iraq. The leader of the revolutionaries was Zayd ibn ‘Alī, a great-great-grandson of the Prophet Muḥammad. Zayd was dissatisfied with the rule of the Umayyad caliphs, who controlled an empire that stretched from the Iberian Peninsula to South Asia. The 740 CE uprising was one of many struggles over the leadership of the early Islamic community, and although Zayd was ultimately defeated, a group of followers (the Zaydīs) continued to recognize him as a legitimate leader.

Often repressed by non-Zaydī rulers, the Zaydīs found refuge in mountainous regions, where it was more difficult for centralized governments to suppress or control them. For many centuries, portions of the northern highlands of Iran and the narrow Caspian Sea coastal plain were Zaydī territories. Another Zaydī community was established in the mountains of northern Yemen in 897 CE and became an enduring power, with a line of *imams* (religious and political leaders) that continued until the 1962 republican revolution. A devastating civil war began in Yemen in 2014; a group known as the Houthi movement, with a base among the Zaydīs of northern Yemen, was established as one of the main forces.

Like other Shī‘ī groups, the Zaydīs believe that the Prophet’s male descendants have the right to rule the Muslim community as *imam*. However, while most Shī‘ī groups typically pass the position of *imam* directly from father to son, Zaydīs choose an *imam* from among all qualified candidates. While this has sometimes led to internal conflicts between different descendants, it has also helped the Zaydīs to maintain an active line of *imams* well into the 20th century—a continuity that has contributed to the relative stability of the community.

Over the centuries, the Zaydīs have maintained an active scholarly culture and produced thousands of manuscripts, both in urban centers (like Ṣan‘ā’ and Ṣa’dah in Yemen) and in smaller villages and mountain fortresses. The Zaydī tradition emphasizes the selection of an *imam* with scholarly prowess (among other qualities), which means that many of the *imams* have been prolific authors in their own right.

While relations with their non-Zaydī neighbors have often been strained, the Zaydīs have also had ongoing intellectual exchanges with other sects that give dynamism and complexity to the history of Zaydī thought. For example, most Zaydī scholars have been sympathetic to the Mu‘tazilī theological school that wielded great power in 9th-century Iraq but later fell out of favor in the Sunnī world. Engagement with



ABOVE: Yemeni technicians digitizing manuscripts in the Maktabat al-Awqāf library in Ṣan‘ā’, Yemen. Photograph by Dr. Sabine Schmidtke, 2011.



ABOVE: The beginning of a chapter on rent and leases in a commentary on Zaydī law by ‘Abd Allāh ibn Miftāḥ (d. 1472 CE), with margin notes containing additional comments by later scholars and scribes. This copy was made in Ṣa‘dah, Yemen, in 1920 CE and is now in the library of Aḥmad al-Maqḥafī in Ṣan‘ā’, Yemen. (ZMT 02004)

various Sunnī and Shī‘ī movements, such as the early Wahhābīs of 18th-century Arabia, has been a constant feature of the Zaydī texts. Zaydī manuscript collections show the richness of these ongoing conversations, and many texts have been preserved in Zaydī libraries when they were lost elsewhere.

Despite this rich intellectual tradition, Zaydī cultural heritage has been treated as marginal by most Western scholars of Islam, who have primarily turned their attention to the majority Sunnī community in the central Islamic lands of the Middle East. Access to Zaydī manuscripts has also been challenging, in part because the manuscripts are widely dispersed—there are an estimated 100,000 manuscripts in Yemen, but also important collections elsewhere in the Middle East, at least 10,000 Zaydī manuscripts in European libraries, and roughly 1,000 in North America.

In recent years, HMML has partnered with several organizations to make photographs of Zaydī manuscripts accessible online. The Zaydi Manuscript Tradition (ZMT) project—led by Dr. Sabine Schmidtke and Dr. Hassan Ansari at the Institute for Advanced Study (IAS) in Princeton, New Jersey—identifies collections of Zaydī manuscripts worldwide and collects digitized copies of the manuscripts for

long-term preservation and access in HMML Reading Room.

All ZMT images received to date are now viewable in HMML Reading Room, and HMML has cataloged all images from Yemen: more than 800 manuscripts located in 16 libraries across the northern highlands, primarily private family and scholarly libraries but also several mosque and institutional libraries. The dated manuscripts in these collections range from 1118 to 1984 CE, and they include texts from the full history of the Zaydī legal and theological tradition.

HMML has also partnered with the Imam Zaid bin Ali Cultural Foundation to photograph Zaydī manuscript collections in Yemen that have not yet been digitized. While the progress of this project has been substantially delayed due to the civil war, images have recently begun to arrive in Minnesota and will be cataloged by the HMML team in the near future. Through partnerships with libraries and academic and cultural institutions, HMML is helping to preserve the intellectual heritage of the Zaydī community and to make it more available to the world through digital access.

ABOUT THE AUTHOR: Dr. Josh Mugler is curator of Eastern Christian and Islamic manuscripts at HMML.

Gaza

By Celeste Gianni

The Gaza Strip is the smallest of the two Palestinian territories in the Middle East. It has been under full land, sea, and air blockade by the Israeli government since 2007, when the area came under direct control by the militant organization Hamas. The blockade led to the isolation of the Gaza Strip from the rest of the world, with its more than 2.1 million residents experiencing great limitations on access to essential services. People and goods are prevented from entering and leaving the territory; simple things, like importing food, can be very hard and complex to secure.

HMML's work in the city of Gaza began a few months before the outbreak of the COVID-19 pandemic, in partnership with the Endangered Archives Programme (EAP) of the British Library, to support the preservation of the manuscript library of the Great Omari Mosque. This work was completed in 2022 and extended into the current project to digitize the collection of Eyes on Heritage, a library of manuscripts, documents, and rare books collected in the Gaza Strip by the historian Dr. Abdul Latif Abu Hashim.

David Dahdal, field director for HMML, established the digitization lab at the Great Omari Mosque in February 2020 and trained the caretakers of the library in manuscript digitization and preservation. The lab equipment was brought into Gaza with the assistance of the international aid community network in Palestine, through a complex, coordinated process to clear border checks.

The team of local librarians and caretakers conducted inventories, digitization, and conservation care for the manuscripts and rare materials at the Great Omari Mosque. The team was also trained by HMML to apply first aid and preservation measures to the entire collection, including improved storage conditions.

Known in Arabic as al-Masjid al-'Umarī al-Kabīr, the Great Omari Mosque is the largest and oldest mosque in the Gaza Strip, converted and expanded in the 7th century CE from the structure of a 5th-century Byzantine church. It is located in what is now known as the Old City in downtown Gaza and is a focal point of the local community for gatherings



ABOVE: The team of Eyes on Heritage, led by Dr. Abdul Latif Abu Hashim, examining manuscripts.



ABOVE: David Dahdal, HMML field director, calibrating a camera during the first training at the Great Omari Mosque in February 2020.

and cultural activities. Its library has existed since at least the 13th century, established by the fourth Mamluk Sultan of Egypt and Syria, Al-Malik al-Zahir Rukn al-Din Baybars al-Bunduqdari.

Since its earliest years of existence, the Great Omari Mosque has undergone a history of destruction, plundering, and reconstruction. The latest large-scale restoration of the building was carried out in 1925 after severe damage during World War I that also affected the library and its collection. It continues to survive through ongoing political instability and protracted, intensified conflict in the region.

Partnerships with the Great Omari Mosque have secured the digitization of 211 manuscripts, all fully cataloged and accessible in HMML Reading Room. Much of the collection dates to the Ottoman era, with the oldest manuscripts from the 14th century CE. An interesting feature is the presence of 54 manuscript fragments; these fragile pieces contain proof of the existence of otherwise unknown works.

HMML's project with Eyes on Heritage is ongoing, with EAP providing primary funding for the local teams, digitization lab, and preservation training and operations, supplemented by HMML. Digital access to the Eyes on Heritage and Great Omari Mosque collections holds great promise. Both manuscript collections are written solely in Arabic and cover subjects such as Islamic theology, Sufism,

philosophy, law, grammar, medicine, chemistry, education, literature, and poetry. The jurisprudence manuscripts, in particular, are evidence of a broad, active community across the Middle East—an expression of the relationships between jurists in Gaza, Cairo, Jerusalem, Mecca, Medina, Jaffa, Damascus, and Aleppo.

HMML's projects in Gaza are part of broader efforts to preserve manuscripts in this region. The collections of four Muslim families in Jerusalem recently came online in HMML Reading Room after a decade of collaboration with the Āl Budeiry Library, Khalidi Library, Issaf Nashashibi Center for Culture and Literature, and al-Zāwiyah al-Uzbakīyah. Each collection has distinctive features, but they are all connected by the same passion, resilience, and effort by local communities to preserve the heritage that is a testimony to their history. HMML is proud to contribute to and help sustain the safekeeping of this manuscript heritage.



ABOVE: The Great Omari Mosque at the end of the 19th century (left, photograph by Maison Bonfils) and after it was damaged during WWI (right, photographer unknown). Both images (cropped here to show detail) are in the collection of the Library of Congress. (LOT 13550, no. 241; LC-M31-14628)

ABOUT THE AUTHOR: Dr. Celeste Gianni is cataloger of Arabic manuscripts at HMML.

News in Brief

Highlights from HMML's cultural preservation initiatives and activities

HMML Becomes an Independent Nonprofit

As of July 1, 2023, HMML is operating as its own 501(c)(3) nonprofit corporation. HMML began in 1965 as a program of Saint John's University in partnership with Saint John's Abbey. The decision to become an independent nonprofit celebrates HMML's evolution and stability—starting as a safe repository for microfilms of manuscripts held in Benedictine libraries across Europe, to today when digital preservation activities span 40 global regions, multiple faith traditions, and more than 90 languages.

HMML's work continues to honor its history and ongoing relationships with its founding institutions. "This transition was fully supported by HMML's Board, whose responsibilities change from advisory to a full governing role," said Lyndel King, chair of HMML's Board of Directors. "HMML has a long

track record of financial stability—funding its own operations and building a \$19 million endowment. This transition is an important step that better aligns governance and operations, all with the aim of ensuring HMML's continued success well into the future."

HMML's commitment to preserving and sharing the world's handwritten heritage remains unchanged, and operations will continue to be headquartered in Colledgeville, Minnesota. Donors can expect little change in how donations are processed, using HMML's new tax ID number. Fr. Columba Stewart, executive director of HMML, added: "It's an exciting time. We are grateful for the 60 years of partnerships that made it possible for HMML to flourish. Our new organizational structure is built on that solid foundation."

Travel to Malta and Italy in 2024

Next spring, join HMML on a remarkable journey in the Mediterranean to experience the rich history of Malta and Italy. This edition of HMML Journeys begins in Malta (pictured), in celebration of the 50th anniversary of HMML's Malta Study Center. Malta is home to HMML's longest continuous microfilm and digital preservation work; to date the Center has preserved more than 70 of the island's archival, manuscript, music, and art collections. The trip continues in Rome, Umbria, and Tuscany, following HMML's recent preservation work in Italy.

In both countries, travelers will visit HMML field preservation sites, experience special access tours in museums and libraries, and share delicious meals inspired by historical cuisines. Led by Fr. Columba Stewart and Dr. Daniel K. Gullo (the Joseph S. Micallef Director of the Malta Study Center), this HMML Journey offers a unique opportunity to meet HMML field staff and partners while experiencing the intricately connected tapestry of Mediterranean culture. More information can be found in the Program section of hmml.org.



Improving Access to Understudied Traditions

This summer marks the end of a three-year, \$1.4 million grant from the National Endowment for the Humanities (NEH), awarded to HMML to provide access to manuscripts from understudied traditions. The grant enabled HMML to assemble an extraordinary team of international catalogers with expertise in a variety of cultural, religious, and language traditions. Working collaboratively, the catalogers created descriptions of manuscripts located in Africa, Asia, and the Middle East, digitized through HMML partnerships over the past 50 years. Their efforts will result in a projected 46,000 manuscript descriptions that are freely available online in HMML Reading Room.

A second significant outcome of the project is the creation of HMML Authority File, a database for the names of persons, places, works, organizations, and families related to the manuscripts that HMML preserves. The catalogers' descriptions, together with HMML's digital infrastructure and historical data, form the backbone of HMML Authority File. Available to the public online (haf.vhmml.org), the database's open-access mandate also allows HMML's data to be shared system-to-system—for example, through the linked data service of the Library of Congress.

An ever-growing resource, HMML Authority File now contains more than 25,000 unique names; nearly 12,000 of these are newly available to the world as name authorities. This work can help people trace a text or author from one language and location to another, supporting comparative study across the boundaries of language, culture, and geography.



Notable

HMML STAFF PRESENT AT GLOBAL CONFERENCES

MAY 11, 2023

International Congress of Medieval Studies (Virtual)

Speakers—Dr. Matthew Z. Heintzelman, Dr. Catherine Walsh, and Dr. James Walters
Topic—On the Road with Authorities: Using HMML Authority File to Connect Sources Across Traditions

JUNE 11–14, 2023

North American Syriac Symposium (New Haven, Connecticut)

Speakers—Dr. Josh Mugler; Dr. James Walters
Topics (respectively)—A One-Person Translation Movement: The Works of Yawsep 'Abrāhām; Theodore of Iconium in Syriac Translation: Two Recently Discovered Witnesses to the *Epistula de Ciryco et Iulitta*.

JUNE 20–24, 2023

The 7th Annual Lagos Studies Association Conference (Virtual)

Speaker—Dr. Paul Naylor
Topic—Panel for Dr. Naylor's book *From Rebels to Rulers: Writing Legitimacy in the Early Sokoto State*

SEPTEMBER 27–29, 2023

Studying Written Artefacts: Challenges and Perspectives (Centre for the Study of Manuscript Cultures) (Hamburg, Germany)

Speaker—Dr. Catherine Walsh
Topic—Written Artefacts: Research and Ethics

ABOUT THE AUTHORS: Margaret Bresnahan is director of communications at HMML. Katrina P. Schlude is director of advancement at HMML. Dr. Catherine Walsh is director of cataloging at HMML.

Advancing Scholarship

Meet Six Scholars Completing Fellowships at HMML



Dr. Salah Abdel Aziz Mahgoub Edris
Nicky B. Carpenter Fellowship

Cairo University, Giza, Egypt
Project Title: "The Importance of
HMML Manuscripts as Resources for
Syriac Law Studies"
At HMML: March 12–19, 2023



Dr. Elizabeth (Lisa) Agaiby
Nicky B. Carpenter Fellowship

St. Athanasius College, University of
Divinity, Melbourne, Australia
Project Title: "Investigating
Copto-Arabic Manuscripts as
Archaeological Sites"
At HMML: March 16–May 10, 2023



Geert Jan Veldman
Heckman Stipend

Peshitta Institute, Vrije Universiteit
Amsterdam, Amsterdam, the Netherlands
Project Title: "Updating and
Expanding the Description of Peshitta
Old Testament Lectionary Manuscripts
Made by Willem Baars"
At HMML: March 19–April 6, 2023



Dr. Simon Samuel Ford
Swenson Family Fellowship

Ghent University, Ghent, Belgium
Project Title: "Forgotten Voices from
the Sixth Century: The Anaphoras of
Thomas of Germanicia, Philoxenus of
Doliche, and Simon the Persian"
At HMML: April 17–May 26, 2023



Fr. Piotr Jutkiewicz
Swenson Family Fellowship

Pontifical Biblical Institute,
Rome, Italy
Project Title: "Elaboration of the
Descriptions of the Syriac Biblical
Manuscripts Preserved in HMML"
At HMML: May 3–June 9, 2023



Dr. Michelle M. Sauer
Nicky B. Carpenter Fellowship

University of North Dakota, Grand
Forks, North Dakota, U.S.A.
Project Title: "Destabilizing
Reading Practices and Developing
a Searchable Database of
St. Birgitta Manuscripts"
At HMML: May 30–June 10, 2023

ABOUT THE AUTHOR: Julie Dietman is assistant for advancement & library services at HMML.

A Closer Look at a Single Manuscript

By James Walters

Stories about saints, much like their relics, rarely remain tied to their geographic points of origin. Likewise, stories written by—or attributed to—saints travel widely, enriching new audiences around the world as the texts are translated, and preserving the legacy of those saints in new contexts.

One saint in particular—St. Bridget (or Birgitta) of Sweden—has a surprisingly far-ranging literary afterlife. Bridget was a 14th-century Swedish noblewoman and mystic who became famous for her prophetic revelations, originally written down in Swedish and soon translated into Latin to reach a wider audience. From Latin, Bridget's revelations were translated into several European languages, and they became one of the most popular late medieval works of devotional literature in Europe.

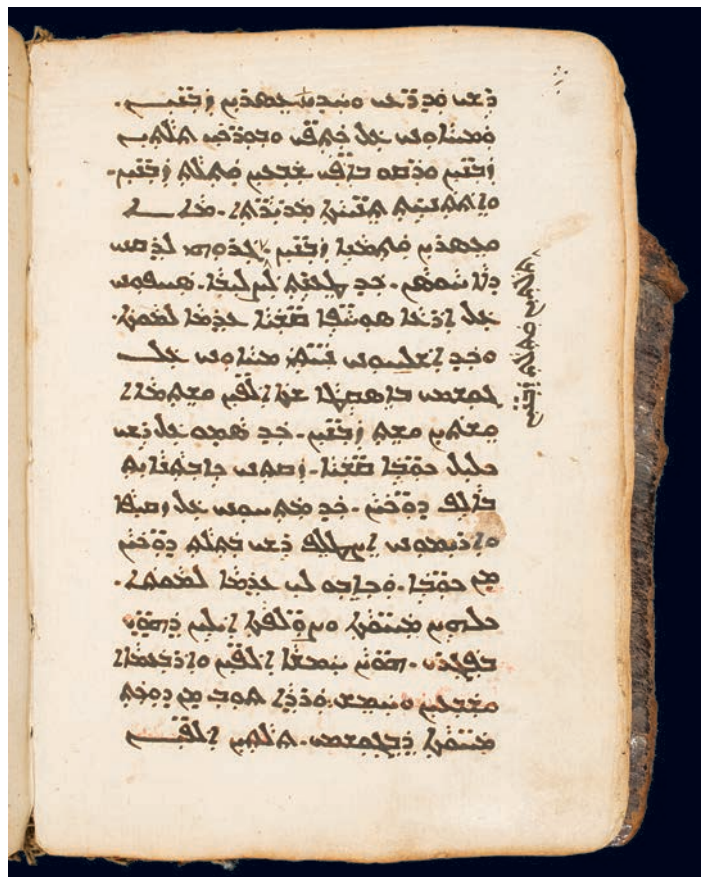
Texts attributed to Bridget have been known to circulate in both Arabic and Ge'ez (Classical Ethiopic), and recently two Bridgettine texts in Syriac were identified among HMML's Eastern Christian collections.

The first is a Syriac translation of the popular “Fifteen Prayers” (sometimes called the “Fifteen Os” because each prayer begins with the address “O, Jesus...”), which were likely not written by Bridget herself but are widely attributed to her. So far, this text has been found in two manuscripts in Iraq: one in the Mar Behnam library in Mosul (MBM 00127), and one in the collection of the Chaldean Catholic Church, Diocese of Alqūsh (DCA 00044).

The second Syriac Bridgettine text is also found in DCA 00044, appearing just before the Fifteen Prayers. It gives an account of a revelation that describes the types of wounds Christ received leading up to his crucifixion. One excerpt, on folio 29v, reads as follows:

“And they struck me on my shoulders and knees thirty times, and they spit in my face seventy-three times. And I groaned bitter groans one hundred and twenty-eight times. Thirty-three times they pulled my beard mercilessly while I carried the cross.”

The Syriac title of the text is the “Revelation of our Lord Jesus, which he revealed to the three holy women.” The association of this text with Bridget is made by comparison to a very similar text in Ge'ez.



ABOVE: This folio shows part of the revelation to the three holy women. Chaldean Catholic Church, Diocese of Alqūsh, Iraq. (DCA 00044, folio 29v)

The Ge'ez text, preserved in Bibliothèque nationale de France (Éth. 86), identifies the “three holy women” as St. Bridget, St. Mechtilde (of Hackeborn), and St. Elisabeth (of Hungary).

Much of Bridget's own writing is presented in the form of mystical visions, and some pertain to the suffering of Jesus. However, it is unlikely that this particular work was written by Bridget because no Latin or Swedish original has been found.

Bridget herself may have never left Europe, but her legacy as an author and mystic is known throughout the world, in part through the texts that carry stories of the saint.

ABOUT THE AUTHOR: Dr. James Walters is lead cataloger of Eastern Christian collections at HMML.

hill museum & manuscript library

2835 ABBEY PLAZA
P.O. BOX 7300
COLLEGEVILLE, MN 56321-7300
320-363-3514 HMML.ORG

Non-Profit Organization
U.S. Postage
PAID
Saint John's University



Preserve and Share

Working with communities around the world to preserve rare and endangered cultural heritage

“The book doesn’t carry itself. It’s the human beings who make the book, who carry the book, who shelve it, who open it to read and consider it precious. And that has to be respected.”

—Dr. Robin Darling Young, speaking with Fr. Columba Stewart, OSB.

(To Listen: *A Global Journey*, January 20, 2022. View all three seasons at hmml.org)



ABOVE: A course on Intermediate Classical Armenian, taught in the Maxine H. Wallin classroom at HMML as part of the 2022 Dumbarton Oaks/HMML Summer School. Pictured (left to right): Dr. Abraham Terian discussing a manuscript with Christopher Sprecher, alongside Konstantinos Takirtakoglou and Maxime Yevadian.
