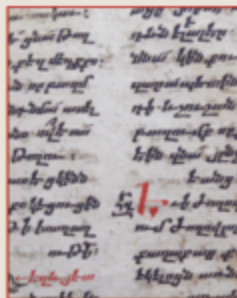


```

let fields = configurationObject.fields[configurationObject.object];
if (message != null && fields != undefined) {
  if (message.length > 1){
    for (let item of message) {

```

Tracing Written Heritage in a Digital Age



```

(creator["creatorType"] === fields[2]) {
  author = creator["lastName"] + ", "
  Edited by
  Ephrem A. Ishac, Thomas Csanády
  and Theresa Zammit Lupi

```

```

= item.data[fields[3]];
ionForItem = $("<div class='row'></div'");
ForItem.appendTo(ionForItem);
ionForId = $("<div class='col-md-12'

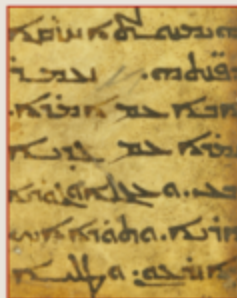
```

With an Introduction by
Robert A. Kitchen

```

style='margin-top: 10pt;') + fields[0] + " : "
+ id + "</div'");

```



```

ForId.appendTo(ionForItem);
ionForTitle = $("<div'");
ForTitle.appendTo(ionForItem);
ionForAuthor =
"</div'");
ForAuthor.appendTo(ionForItem);
ionForYear = $("<div'");
';>' + fields[3] +

```



```

divisionForYear.appendTo(divisionForItem);
addActionForItems($("#items"),id);

```

Harrassowitz

```

else {

```

```

let id = message.data[fields[0]];
let title = message.data[fields[1]];

```

Tracing Written Heritage in a Digital Age

Edited by
Ephrem A. Ishac, Thomas Csanády
and Theresa Zammit Lupi

With an Introduction by
Robert A. Kitchen

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Preface

The original idea of this book started while organizing an event and a symposium on 23–24th of May 2019 to celebrate the 60th birthday of Prof. Erich Renhart. Later, the idea expanded to include more contributions of the various kinds of research related to *Vestigia Manuscript Research Centre* at the University of Graz, which Renhart had founded in 2006. Readers will notice the wide thematic range of the contributions, not only because of their rich diversity—linguistically, thematically and methodologically—but also by the innovative approaches many have aimed to conduct, which might indicate the difficult task in harmonizing the contributions of such a volume.

I would like to thank all the contributors for their great efforts to offer their distinguished papers, and for their patience during the editorial work. I take the opportunity here to thank the co-editors: Thomas Csanády and Theresa Zammit Lupi for their remarkable collaboration to reach the end of this hard task. It would be remiss of me not to mention my dear colleagues: Birgit Roth, Aminata Sarah Roth, Vilson de Marku, and Thomas Klampfl of the wonderful *Vestigia* team in organizing the symposium and for the long fruitful discussions about the volume. Moreover, I am very grateful to Robert A. Kitchen for his kind acceptance to read the whole volume and to offer the general introduction in addition to his helpful comments. Last, but surely not least, my indebtedness is to Erich Renhart, for his kindness in formatting the whole volume, in order to present it in an aesthetical manner. In piecing together this diverse research, he contributed many significant editorial decisions as the volume was reaching its final harbour.

In the name of all the contributors, editors, and colleagues who have worked so hard to reach this end, I would like to extend our sincere wishes to you: For many years dear Erich!

Ephrem A. Ishac

INTRODUCTION

Ancient manuscripts and modern digital humanities at first appear to be unlikely colleagues, yet they are increasingly giving each other new purposes. Like many readers, my studies began in a pre-digital age on a manual typewriter endeavouring to assess the meaning of first millennium texts that were never readily accessible. In the 1980's the personal computer began to emerge, and people like George Kiraz developed digital programs to type non-Western scripts and inevitably entire texts. Then came online academic journals, email lists to exchange pdf's of out-of-publication resources, and large-scale digitisation of forgotten libraries by the Hill Museum and Manuscript Library. Many other individuals and institutions have joined in the harvest. We are not finished.

Manuscripts are more than words waiting to be typed. In the digital age, manuscripts are a marvel, a window upon a memory of what we used to have to do to perpetuate and promulgate knowledge and wisdom. The efforts of *Vestigia Manuscript Research Centre* and Erich Renhart and many of his colleagues are aimed at recovering the wealth of countless manuscripts, amending what was not fully understood through new technological devices, as well as discovering features and characteristics which were forgotten, ignored, or simply not seen.

This volume of essays attempts to describe everything about a manuscript: its texture and colour, decay and lacunae, repair and binding, illuminations and content, and in almost every instance, the impact of the context in which and where it was scribed, and where it is now located. Most appropriately, the innumerable illustrations and photos of manuscripts throughout this collection are worth more than a thousand words apiece. The diversity of aspects treated here is broad, while for certain some aspect has likely been overlooked or not yet imagined. That's for the next time.

Manuscripts did not always live online. They resided, often hidden, forgotten, and worst of all, unread, in all manner of places: desert caves, churches and libraries, homes and bookshops. Monasteries for the last two millennia have had pride of place for their sanctuary and preservation. It is a library, however, where we begin, the Matenadaran Library, Yerevan, Armenia, from which *Andrea B. Schmidt* edits and translates East Syriac amulet manuscripts and scrolls, some of the smallest manuscripts that were intended for use by women to ward off demons and the Evil Eye. Returning to the same library in Yerevan, *Erich Renhart* illustrates the challenges and rewards in the efforts to compile a complete catalogue of Syriac manuscripts, and then on to the Syrian Orthodox Patriarchal Library of Atchaneh, Lebanon, to catalogue their prodigious inventory of Syriac manuscripts. Before leaving Armenia, *Jasmine Dum-Tragut* centers on the education of a 17th c. nun Kateriné in Syunik', southern Armenia, culling details from colophons which show interconnections between three female monastic scriptoria.

Monasteries have been the first places to look for all sorts of records and manuscripts. *Grigory Kessel* reassesses one of the most famous Syriac palimpsest manuscripts, Sinai Arabic 514, in the monastery of St Catherine on Sinai, which has been reused multiple times, but Kessel discovered a rare colophon indicating the dating of one layer of the manuscript. Further north, *Robert A. Kitchen* interprets select logia of a monastic anthology, the oldest manuscript in the library of Mar Behnam Monastery, near Mosul, Iraq. Just prior to the seizure and destruction of the monastery by ISIS forces in 2015, its manuscripts had been digitised by Hill Museum & Manuscript Library.

Christian Antioch as the centre of plurality and diversity is demonstrated by *Roger -Youssef Akhrass* through its apostolic origins, the emergence of diverse autonomous churches, and the strength of Antiochene theology and exegesis.

Liturgical texts are among the most frequently copied manuscripts and most traveled, such as in the case of a Glagolitic (earliest Slavic alphabet, i. e., Old Church Slavonic) fragmentary manuscript now located at the University of Innsbruck, (ULBT Frg. A16), which *Claudia Sojer* examines, looking for its host or parent volume. While there have been possible matches, the host volume has still not been identified or located. *Krištijan Kuhar* then picks up this same fragment in order to describe its codicological and paleographic characteristics. Dated ca. late 14th c., the text is the service of hours, the night service, from a Roman breviary translated into Old Church Slavonic of Croatian redaction.

An English précis of the forthcoming critical edition of one of the most important Syriac liturgies, the Anaphora attributed to St Basil of Caesarea, is presented by *Erich Renhart*, involving an introduction to the history of this Syriac liturgical text, an example of a page from the edition, Syriac with German translation, along with a table of textual peculiarities between the 1922 Rahmani *textus receptus* and this new edition compiled from 14 manuscripts. The history of this liturgy is further investigated by *András Mércz*, who compares recently discovered Syriac texts of the Anaphora of St Basil with Andreas Masius' 1569 Latin translation, attempting to unveil the Syriac manuscript Masius used. The most fruitful, but not definitively decisive sources, are the letters written in Syriac exchanged between Masius and his Syriac teacher, Moses of Mardin.

The late-12th c. simultaneous occurrences of Eucharistic miracles in Augsburg and the Seckau library are related by *Margit Westermayer* as the impetus for the appearance of *The Feast of Revelatio* in liturgical missals celebrating contemporary healing experiences. Further studies of liturgical practices and their recording are offered by *Grigorios Larentzakis*, who examines the liturgical celebration of marriage in the Orthodox Church in ecumenical and interreligious contexts as an expression of universal values; and then the example of a liturgical/hymnological piece from Counter-Reformation era Styria by which *Peter Ebenbauer* shows how the piece assists interpretation of the role of sacred chant in the development of Christian liturgy.

Although the labour of cataloguing manuscripts is generally undervalued, research can never be fully engaged without detailed and accurate catalogues of manuscript collections. *Marijana Tomić* and *Mirna Willer* utilize the new Croatian cataloguing standard to describe accurately the situation of the Glagolitic manuscript *Matična knjiga*

umrljih, 1650.–1668. [Register of the deceased, 1650–1668] from Žman, island of Dugi Otok, Croatia, which had been bound into an artificial collection. *Ephrem Aboud Ishac* presents a preliminary catalogue of Syriac manuscripts in Beinecke Library of Yale University, New Haven, Connecticut. Previous checklists were not complete or accurate. The history of the acquisition of these manuscripts is reviewed as well, many through Protestant missionaries in the Urmia region of Persia.

The material nature and characteristics of manuscripts are only starting to be addressed, so that *Theresa Zammit Lupi* advocates the importance of the multisensory aspects of manuscripts, particularly the aesthetic features—touch, sound and smell—which cannot be fully reproduced in digitisation. Her call is for careful conservation that does not alter or remove these features. Repairing manuscripts is a delicate, and sometimes multivalent task, seen in the description of medieval parchment stitching by *Christine Jakobi-Mirwald*, *Astrid Breith*, and *Thomas Csanády*, a skill which not only mends, but adds aesthetic value. Work has begun to classify different styles, and the use of different colours and types of stitches in order to determine their local origins. Books generally are bound, and *Rumyana Decheva* turns to bookbinders' notes which aid in recognizing the various practices of bookbinding, focusing on the Greek manuscript collection in the Kliment Ohridski University, Sofia, Bulgaria. Restoration of manuscripts is just as delicate an undertaking, but is not always successful. *Vilson de Marku* describes the Codex Purpureus Beratinus 043, Tirana, Albania, which corresponds paleographically with another Purple manuscript from the 6th c., although the codicology of the Tirana manuscript is unique. He reports that attempts to restore the manuscript were not conducted to usual standards of quality, and ended up creating a mess of the artifact.

Nearly everything chronicled so far has been either accomplished or facilitated by means of digital technology, but new digital tools are being created and imagined, such as the development of REST (Representational State Transfer), a distributed software architecture, described by *Thomas Klampfl*, who gives an example to explain its realisation, and then discusses its advantages and disadvantages. *Ephrem Aboud Ishac* outlines the progress towards a comprehensive *Syriac Liturgical Corpus* (SLC) as a critical tool to identify fragments of liturgical texts and locate them in their original textual context. Several examples are given, including the re-discovery of a lectionary manuscript formerly in Dayr al-Za'farān, but now moved to the Church of the Forty Martyrs, Mardin. In an accompanying note, *Thomas Klampfl* outlines the difficulties of creating such a database, especially regarding Syriac text recognition in the digital tools available, and describes methods forward to solve these problems. In another vein, *Manfred Mayer* details the development of a mobile digitisation device, Traveller TCCS 4232, employed with medieval manuscripts at *Vestigia* for object-friendly handwriting digitisation.

Demonstrating that manuscript studies are far from impersonal, this collection closes by returning to the genesis event of this volume recalled by Ephrem A. Ishac in the Preface, the celebration of Erich Renhart's 60th birthday. Commendations, formal and personal, from *Dietmar W. Winkler*, and greetings from *Philipp Harnoncourt*, *Christoph Heil*, and *Sabine Pendl* tell us what Professor Renhart has accomplished, and a little about who he is.

This is a truly remarkable volume revealing all the diverse states of being a manuscript. While relatively few people are able to lay hands upon and hold the kinds of manuscripts described here, through the words and descriptions and all the digital possibilities, we are virtually able to touch, feel, smell, read and ponder these ancient carriers of information and inspiration. Please gaze at the illuminations and photos for lengthy periods in order to understand what they are, but even more to relish the beauty of these marvellous creatures of human endeavour. Keep in mind that there are Hidden Libraries still in all sorts of places, in which probably lie ideas and stories and images we are hungry to partake.

Robert A. Kitchen