

Sinaiticus

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London * New York * Geneva
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BUY A BOX, PROTECT A MANUSCRIPT

The majority of the manuscripts at Saint Catherine's are stored horizontally now, on the individual trays pictured here. As contributions come in, each manuscript will be placed in a custom-made stainless-steel box – a conservation first – designed for the monastery by Ligatus with the low relative humidity of Sinai in mind. Immune to the environmental hazards of the desert, including airborne particles of granite and silicon, the all-stainless Saint Catherine's box is more durable than traditional wooden box types, and non-damaging to the manuscripts within.

The Saint Catherine's conservation box was developed by a team of experts led by Professor Nicholas Pickwood. The specifications were further refined to meet the requirements of a demanding tender process and of Lloyd's Register as designated inspectors.

The case is machine-cut and hand-welded and finished. The base tray and lid are the same height, allowing the box to open to 180 degrees and lie flat on a table without tipping. A four-flap folder made of acid-free card protects the manuscripts as they are moved in and out of the boxes, and a chemically inert polyester foam lining holds the four-flap folder securely inside the box, over a layer of activated-carbon cloth that protects against any possible off-gassing.

Safeguarding the manuscripts comes at a price: one box costs 1,000 euros. The price includes the cost of manufacture in Greece, insurance, transportation from the manufacturer to the monastery, duties and levies and the on-site adaptation of the internal folders to the manuscripts by members of the Ligatus conservation team.



Two-thirds of the monastery's 3,500 manuscripts need boxes – 2,187 in all. So far, only 200 boxes have been made. Funds are available for 400 more. Additional boxes cannot be ordered without further funding. Please buy a box and protect a manuscript! The names of box donors will be inscribed in the library for all time, so important are the boxes to the long-term survival of the manuscripts.

Boxes can be purchased online via the foundation's website. For personal assistance or additional information, contact Heather Ravenberg Smith in the London office by telephone on +44 207 396 5420, or by email at secretary@saintcatherinefoundation.org.

NEW YORK AND GENEVA EVENTS RAISE FUNDS FOR BOXES

The Saint Catherine Foundation presented the final prototype of the Saint Catherine's conservation box to members in New York and Geneva. Speaking at the October 2018 Avra Madison event, Dimitri Dondos, Chairman of the UK Board of Trustees, pointed out the advantages of the stainless-steel case, polyester foam lining and protective internal wrapper. He made the need for the boxes clear: substantial funds were raised, including \$20,000 for 20 boxes.

At the Christie's event in Geneva the following May, Professor Charles Méla, President of the Swiss Board, displayed the prototype and went on to give an inspired talk about the monastery, the Library and its exceptional manuscripts (reproduced on pages 6-9 of this issue). The Geneva audience responded enthusiastically, contributing the funds for 36 boxes more.

SINAI NEWS

There are now regularly scheduled direct flights to Sharm el-Sheikh from many countries in Europe and the Middle East. The monastery receives hundreds of visitors every day. Also, almost every week, several groups of pilgrims come from Jerusalem. These are mostly Greeks, Serbs, Romanians, Russians, and Ukrainians. The local economy has not returned to the level it enjoyed when so many Russians were visiting. But it is not at a point of crisis, as was the case a few years ago.

We are grateful for the donations received from the Saint Catherine Foundation for the assistance of the bedouin at that time. Father Daniel was entrusted with the distribution of the funds. He distributed them to as many bedouin as possible, so that no one would feel that he had been left out.

In February 2018, Archbishop Damianos suffered a terrible fall. Doctors were particularly concerned when they detected internal bleeding in his left leg. The governor of South Sinai arranged for a military plane to fly him to Cairo, where he was admitted to the military hospital. He has now fully recovered and is again as active as ever.

In September 2018, at a general meeting of the entire community, Father Symeon was elected *Dikaios* (Superior). The Holy Synaxis of the Monastery now consists of

Archbishop Damianos, Father Symeon as *Dikaios*, Father Michael as *Skevophylax* (Sacristan), and Father Ephraim as *Oikonomos* (Steward).

Father Hesychios was of great help in the renovation of the library, but his health has declined, and he feels he no longer has the strength to continue. Father Evstathios has taken over the responsibility for the technical office here at the monastery, though we can still rely on Father Hesychios for his insights and experience.

FATHER JUSTIN SINAITES

DIGITIZING THE ARABIC AND SYRIAC MANUSCRIPTS

The Monastery of Saint Catherine is collaborating with the Early Manuscripts Electronic Library (EMEL) and the Library of the University of California, Los Angeles (UCLA) on a major digitizing initiative. Phase One, underway since May 2018, consists of digitizing the monastery's Arabic and Syriac manuscripts (a total of 1,162), with plans to complete the work in early 2021.

The project follows the monastery's successful collaboration with EMEL and the UCLA Library on the Sinai Palimpsests Project, reported in the 2017 issue of *Sinaiticus*. That project used multi-spectral imaging to recover erased texts from the monastery's many palimpsests. It imaged 74 palimpsests and identified 305 erased texts in ten different languages, the vast majority of which were previously unidentified and unstudied, leading to new scholarly insights about the history of Christianity in the middle ages, from Britain to the Caucasus. The images and short descriptions are available online at www.sinaipalimpsests.org.

The Sinai Library Digitization Project is no less groundbreaking. Four digitization systems have been installed in the monastery library, all of which feature sophisticated cradles that support fragile codices during digitization and were designed specifically for the monastery. The Saint Catherine Foundation Condition Assessment provides valuable guidance in this process. Six project personnel visit the monastery every other month to digitize manuscripts. During the intervening months, they process the images in a computer lab installed by the project in the monastery's Athens office.

UCLA librarians are combining the images with descriptions of the manuscripts collected from a variety of sources and will host a digital library of the Arabic and Syriac manuscripts online in cooperation with the monastery.

The images meet or exceed contemporary standards for digital images of medieval manuscripts and will provide a long-term resource for all those wishing to study particular manuscripts held by the monastery or to understand the history of its library.

Major funders of the Sinai Library Digitization Project include the Ahmanson Foundation and the Arcadia Fund.

MICHAEL PHELPS, EMEL

LIGATUS NEWS

Ligatus continues to advise the monastery and foundation on the conservation of the Saint Catherine's Library. The conservation workshop designed by Ligatus remains on hold, dependant on the availability of funds for Phase Two construction work to the west wing of the South Range. Meanwhile, the monastery and the scholars it welcomes enjoy the enhanced facilities of the new library, reading room and storage areas in the east wing.

Ligatus conservators are engaged in work on the Boxing Project, adapting each box to the manuscript it houses. This task will be accomplished on site as the boxes are delivered progressively to Sinai. The conservation team will also make the bookshoes for the unboxed manuscripts and early printed books that need protection.

Ligatus has embarked on a number of activities that have developed out of the work at Saint Catherine's. Ligatus maintains a digital archive of detailed bookbinding records, including 40,000 images of the bound manuscripts and early printed books at Saint Catherine's, together with additional material related to the history of bookbinding contributed by key scholars working internationally. Ligatus is responsible, too, for a widely adopted bookbinding thesaurus (Language of Bindings) based on Semantic Web standards.

Ligatus supports post-graduate research, such as the work on data structures for recording conservation treatment activity undertaken by Heather Ravenberg Smith, Senior Administrator and Company Secretary of the Saint Catherine Foundation.

Under the leadership of Dr Athanasios Velios, Ligatus is pioneering the use of Linked Open Data technologies to facilitate the sharing of computerised conservation records, such as those generated by the Saint Catherine's Library Project. Ligatus has obtained Arts and Humanities Research Council (AHRC) funding to explore methods for sharing records in usable formats. To this end and with these funds, a new project has been established: the Linked Conservation Data (LCD) Project is a collaboration between Ligatus - University of the Arts London and Stanford University, with the participation of partners in the UK, Europe and USA (Bodleian Library, British Museum, University of Oxford – EAMENA, Fitzwilliam Museum, Foundation for Research and Technology-Hellas, Getty Trust, Library of Congress and National Gallery London, among others). Representatives from these institutions met at the University of the Arts London on 12 and 13 September 2019 to discuss the technical issues involved in the sharing of data.

Athanasios Velios explains the concept of Linked Conservation Data in the box at the top of the column opposite.

Linked Conservation Data: a powerful research tool

There has been little systematic effort to share the records generated during conservation work. Lack of a standard vocabulary acts as a barrier to communication, with conservators employing a range of terms for a given concept. The Linked Conservation Data (LCD) Project developed by Ligatus aims to harmonise terminology across institutions, aligning vocabularies, while suggesting guidelines for a universal system of classification based on the Conceptual Reference Model of the International Council of Museums (CIDOC-CRM). This will promote the retrieval of records across different documentation systems.

The Saint Catherine's Condition Survey remains relevant to the LDC Project. The survey form used at the monastery tested the capacity of databases to encode high levels of detail, and the classification and organisation of observations were carefully considered.

ATHANASIOS VELIOS
Reader in Documentation
Ligatus
University of the Arts London

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The Saint Catherine Foundation and its related associations in Switzerland and the United States support conservation work at the Monastery of Saint Catherine.

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EVENTS

LONDON

**London lecture planned:
'Monks, Hermits and the Natural World
300-650AD'**

**Royal Geographical Society
1 Kensington Gore, London SW7 2AR
28 November 2019**

The London foundation is organising a lecture at the Royal Geographical Society by the historian and author Robin Lane Fox on 'Monks, Hermits and the Natural World 300-650AD'. The lecture will explore the relationship between early Christian holy men and hermits and the natural world of animals, birds, landscapes and plants:

A distinctive feature of early Christianity, the holy men and hermits of late antiquity are often linked to its monasteries, including Saint Catherine's of Sinai. This lecture considers the realities and the textual representations of their relations with animals, landscapes, birds and plants. It aims to bring out ways in which they differ from the use and presentation of such items in pagan history, literature and philosophy.

Robin Lane Fox is Emeritus Fellow of New College, Oxford. His books include *Pagans and Christians* and *Augustine: Conversions to Confessions*, winner of the Wolfson Prize for History in 2016. His new book, on early Greek medicine and its context, will be published in 2020.

Tickets are £20 (£15 concessions), available on the night or in advance at www.saintcatherinefoundation.org/events.

Doors open at 18.00, and the lecture takes place from 19.00-20.15.



A pear tree blooms in a small desert garden.

GENEVA

Activités de l'Association suisse des Amis de la Fondation Sainte-Catherine en 2018

Le Comité s'est réuni à cinq reprises entre février et novembre et l'Assemblée générale s'est tenue le 25 avril au prestigieux Cercle de la Terrasse à Genève. Ce fut l'occasion d'assister à la projection du film réalisé par Ramsay Cameron sur « La Fondation Sainte-Catherine », ainsi qu'à celle de la version française du film : « Fred Boissonnas: *Travel Photography as Pilgrimage* ».

L'essentiel de nos activités a été consacré à la préparation de deux événements ultérieurs: une soirée dans un grand hôtel de la place destinée à lever des fonds pour la fabrication des boîtes métalliques et une grande exposition au Musée d'Art et d'Histoire de Genève sur les photographies de Fred Boissonnas en Égypte.

Le premier projet a finalement été réalisé avec Christie's à l'Hôtel des Bergues le 13 mai 2019, grâce à la collaboration généreuse de Mme Eveline de Proyart et de son équipe et le concours de François Curiel, ainsi qu'avec le travail effectué au Monastère par Father Justin pour nous fournir la documentation nécessaire : un choix commenté de 50 manuscrits et imprimés parmi les plus remarquables de la Bibliothèque que nous avons présentés au public réuni à cette occasion. La présente publication en résume la teneur et en a retenu douze illustrations. Au cours de la soirée a été projeté un diaporama de 221 photographies du monastère, de son site et des travaux de transformation de la Bibliothèque. Notre objectif d'obtenir des dons pour la fabrication de 50 coffrets métalliques destinés à ces manuscrits a été atteint.

Le second projet a été longuement discuté avec M. Jean-Yves Marin, directeur du Musée, mais a été reporté à l'année 2020 pour s'intégrer à une grande rétrospective de l'œuvre de Fred Boissonnas (Grèce et Égypte), soutenue par la Ville de Genève, au Musée Rath.

Enfin, au début de l'année 2019, notre éminent collègue Bertrand Bouvier, professeur honoraire de l'Université de Genève, nous a prié d'accepter, l'âge venant, son retrait comme membre de notre Comité : « Tu voudras bien croire et dire à nos collègues combien j'ai apprécié nos réunions régulières et la satisfaction que m'a donnée le sentiment de collaborer à une œuvre utile au profit du cher Monastère du Sinai. » Qu'il soit publiquement remercié ici pour son fidèle dévouement, son impeccable urbanité et l'immense savoir qu'il a mis et continue de mettre au service du Monastère!

CHARLES MÉLA, PRÉSIDENT

NEW YORK

Benefit Dinner Avra Madison Estiatorio

29 October 2018

The American Associates took over the lower level of this popular Upper East Side restaurant – rated among New York’s best – to hear the latest news from Sinai and learn more about the project to create conservation boxes for the Saint Catherine’s manuscripts. The evening got off to a convivial start at 6.30 pm with cocktails and the chance to chat with some of the London and Swiss Trustees, and with Father Justin, just arrived from Cairo for the Annual General Meeting of the foundation’s Board of Directors. Dimitri Dondos, Chairman of the London Board, showed off the latest and last box prototype, recently approved for manufacture.

The Greek-Americans of New York attended in large numbers. They have supported the foundation since it was established in 1997, and they continue to be a mainstay of the organisation. HE Archbishop Demetrios, now retired as Primate of America, attended the dinner in his role as long-time Patron, pronouncing the Invocation and Benediction. As always, HRH Crown Princess Katherine of Serbia, President of the Board of Directors, warmly welcomed the guests.

The event was chaired by Lady Gibbons, Liberty Angeliades and John Manley. John and Mary Manley generously underwrote the cost of the dinner, and Mike and Liberty Angeliades kindly provided the wines. The dinner committee ensured that the evening was both enjoyable and profitable: Froso Beys, Laura Georgas Carr, Markos Drakotos, Andre Gregory, Lillian Johnson, Antonia Makkos, Zoe Moshovitis, Cassandra Romas, Peter Vlachos and Zoe Vlachos.

Lively bidding brought the dinner to a close as guests vied for auction prizes, including a Royal Weekend in Belgrade donated by TRH the Crown Prince and Princess of Serbia, and a Villa Vacation in Mykonos contributed by George and Antonia Makkos.

Jennifer Wright of Christie’s New York graciously officiated and solicited pledges for the boxes. The evening raised funds totalling some \$150,000, including more than \$20,000 specifically for boxes.



Committee members Zoe Vlachos (left), Andre Gregory, Cassandra Romas, Lillian Johnson and Libby Angeliades with HRH Crown Prince Alexander of Serbia and HE Archbishop Demetrios, Geron of America.



Mike Angeliades (left), HE Archbishop Demetrios, Geron of America and HRH Crown Prince Alexander of Serbia.



HRH Crown Princess Katherine of Serbia (centre), Froso Beys and Libby Angeliades greet Olga Tenedios, Evans Cyprus and Steve Tenedios.

ALLOCATION

LA BIBLIOTHEQUE DU MONASTÈRE DE SAINTE-CATHERINE: RICHESSE INTELLECTUELLE ET PERFECTION SPIRITUELLE

CHARLES MÉLA

Le contenu de cet article a fait l'objet d'une allocution à l'occasion de la soirée organisée par l'Association suisse chez Christie's à Genève le 13 mai 2019.

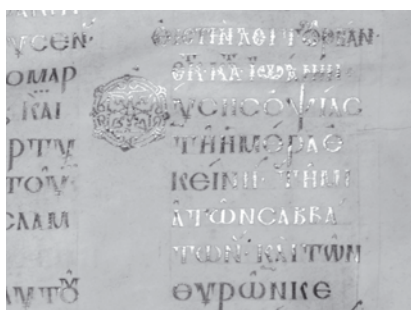
Le nom

Le monastère de Sainte-Catherine a pour nom d'être « le monastère de la Transfiguration du Christ Sauveur et de sainte Catherine du Mont Sinaï ». La référence est double : elle met d'abord au cœur du monastère la *vision mystique* du Sauveur transfiguré représenté dans la mosaïque de l'abside, point d'aboutissement d'une longue ascèse gravissant chaque degré de l'Échelle sainte de l'ascension divine de Jean Climaque, selon la tradition des Pères du désert, celle du grand refus du monde dans l'attente de l'apocatastase, la « restauration finale de toutes choses en Dieu ». Le monastère est aussi placé sous le patronage d'une sainte vénérée pour sa *haute science*, une vierge martyre, née à Alexandrie, la ville de tous les savoirs, à qui était apparu l'enfant Jésus et qui avait été choisie par lui comme fiancée. Elle avait su débattre victorieusement avec les philosophes réunis contre elle et convertir l'impératrice Faustine, avant d'être livrée, sous l'empereur Maximien en 307 de notre ère, au supplice de la roue aux pointes de feu qui devaient la déchirer. La roue se brisa et l'épargna miraculeusement. Elle fut jetée en prison et finalement décapitée. La légende au XI^e siècle disait que ses reliques avaient été transportées par des Anges sur le mont Sinaï. Elles furent transférées en France quand les Croisés arrivèrent au Sinaï. La Faculté de théologie de Paris la choisit comme sa sainte patronne, celle des étudiants, des philosophes et des jeunes filles. Sa fête est fixée au 25 novembre.

Ce double caractère du monastère se traduit ainsi dans sa *vie spirituelle et liturgique* ininterrompue depuis le VI^e siècle où furent édifiées sous Justinien en 557 sa forteresse, ainsi que la basilique. En témoignent son exceptionnelle collection d'icônes (on en dénombre 2'000) et ses lectionnaires, livres servant à la liturgie, qui portent la trace de leur constant usage. Mais il se signale aussi par le *trésor intellectuel* de sa Bibliothèque, riche de plus de 4'000 *codices* et rouleaux, en onze langues différentes, manuscrits auxquels s'ajoutent de précieux imprimés.

Le lieu

Le monastère est situé dans le désert du Sinaï que sillonnent quelques petites vallées (comme l'oasis de Faran) au sein d'une péninsule que dominent des montagnes massives, formant un décor qui semble à l'aurore remonter à la création du monde: il s'agit du Mont Sinaï ou Djebel Moussa (le Mont de Moïse) ou encore Horeb (la montagne de Dieu), à 2285 m, du Mont de Sainte-Catherine, à 2637 m et du Mont Serbal, à 2070 m. C'est un lieu sacré depuis l'Exode et l'épisode du Buisson ardent, où fut contractée l'Alliance, quand Moïse conduisit son peuple quarante jours durant dans le désert, d'où il sortit, transformé, pour entrer dans la Terre promise. Un lieu sacré est un lieu privilégié qui témoigne en ce monde d'une autre présence, transcendante au monde. Son espace est séparé du monde profane : ne pas toucher, ôter ses sandales pour y pénétrer en sont les signes. Mais la particularité est ici qu'il n'existe pas dans le monde antique de lieu aussi pauvre, à ce point dénué de tout, qui soit devenu aussi saint et légendaire.



Greek 204, tenth century, lectionary containing the *Gospel readings* for 71 feast days, created in the imperial scriptoria of Constantinople. Every letter is executed in gold leaf.



Greek 3, 11th century, *Book of Job*, with 27 illuminations. Folio 7r depicts Job and his wife.



Greek 36, eighth century, bilingual *Psalter* written in majuscule Greek and kufic Arabic. An early example of the translation of the Scriptures into Arabic.

TALK

THE LIBRARY OF SAINT CATHERINE'S MONASTERY: INTELLECTUAL TREASURES AND SPIRITUAL PERFECTION

CHARLES MÉLA

This text was delivered as a talk at the Association suisse event in Geneva on 13 May 2019.

The name

Known as the monastery of the Transfiguration of Christ, Saint Catherine's is also the monastery of Saint Catherine of Alexandria. The double reference places the *mystical vision* of the Transfigured Christ at the centre of the monastery: the Transfiguration is both the subject of the apse mosaic and the culmination of a life of asceticism. Following in the footsteps of John Klimakos and the Desert Fathers, the monks of Saint Catherine's climb the *Ladder of Divine Ascent* rung by rung, renouncing the world in anticipation of the apocatastasis, the 'restitution of all things in God'. But the monastery also bears the name of Catherine, the virgin martyr born in Alexandria, city of learning, the saint venerated for her *wisdom and intelligence*. The Christ Child appeared to her and Christ chose her as his bride. She successfully debated with the philosophers united against her and converted the empress Faustina to Christianity, before being subjected to the torture of the wheel by the emperor Maximien in 307. Its fiery spikes were poised to tear her apart when the wheel broke and she was miraculously saved, only to be thrown into prison and, finally, decapitated. According to an 11th-century legend, her relics were carried by angels to Mount Sinai. They were taken to France at the time of the Crusades, and the Faculty of Theology in Paris made her its patron, the saint of students, philosophers and young women. Her feast day is 25 November.

The monastery's dual character is reflected in a *spiritual and liturgical life* that has continued without interruption since the sixth century. Its fortress walls and basilica were built in 557, during Justinian's reign. Testifying to the monastery's long existence is an exceptional collection of more than 2,000 icons, and lectionaries (service books) marked by centuries of constant use. There is also the *intellectual treasure* of the library – more than 4,000 manuscripts and scrolls in 11 different languages, and many important early printed books.

The place

The monastery is situated in the Sinai Desert, among a scattering of small valleys that includes the oasis of Faran, at the centre of a peninsula dominated by massive mountains. At first light, the landscape recalls the dawn of creation, revealing a backdrop of rocky peaks: Mount Sinai or Djebel Moussa (Mount Moses), also known as Horeb (the mountain of God), 2285 m; Mount Saint Catherine, 2637 m; and Mount Serbal, 2070 m. This has been holy ground since the time of the *Exodus* and the Burning Bush, the place where God entered into a Covenant with his people. For forty days Moses led them through the desert, bringing them at last, transformed, into the Promised Land. A sacred place is a site endowed with a transcendent presence. It is a place set apart from the profane world, a place where you are commanded not to touch, and to remove your sandals from your feet. But the unique feature here, without parallel in the antique world, is the desolation of the landscape. No other place is more barren than this, no other place more holy, more legendary.



Greek 418, 12th century, illuminated manuscript of *The Ladder of Divine Ascent*.



Printed *Homer*, the first Greek book to be printed in Florence (1488-89), edited by Demetrios Chalkokondyles. The Sinai copy has Eustathios of Thessalonica's commentary on Homer added by hand in the margins.



Greek 61, written in 1274, *Psalms and Odes*. Folio 236r: the initial Alpha is formed by a depiction of the Prophet Moses.

L'histoire

C'est dans ces déserts que dès le III^e siècle et au IV^e avec saint Antoine, des ermites, des anachorètes, des « athlètes de Dieu » comme disait Théodoret de Cyr, se retirèrent de la société dans un formidable mouvement de mépris du monde, un monde dont ils se faisaient le déchet dans l'ascèse et les privations pour qu'y fleurisse un Éden intérieur portant le témoignage et l'attente de sa « Restauration finale ».

Ces lieux retirés exercèrent une invincible attraction et devinrent des lieux de pèlerinage pour approcher les lieux saints et les saints hommes. En 330, sainte Hélène, l'impératrice byzantine, mère de Constantin, fut la première pèlerine à avoir visité les Lieux Saints et rapporté des reliques de la Sainte Croix et de la Sainte Lance. Elle fit édifier une petite église consacrée à la Sainte Vierge sur l'emplacement du Buisson ardent. C'est un symbole : le Buisson qui brûle sans se consumer est la figure typologique annonçant la Mère restée Vierge, tout comme dans une cathédrale la lumière qui traverse le vitrail sans le briser et pénètre dans la nef est l'image de cette fécondation virginale. Puis vint d'Espagne avec sa suite de clercs une femme noble pour rendre visite aux ermites, qui trouva une petite église au sommet du Mont Sinäï. C'était en 372-374, elle s'appelait Aetheria.

Enfin, à la demande des Sinaites, sans cesse menacés par les incursions ou les *razzias* de nomades, l'empereur de Byzance, Justinien, fonda une magnifique église qu'il fit entourer d'une enceinte restée jusqu'à nos jours. Dans l'église, dans le « *katholikon* » du monastère, une composition monumentale, datant de la fin du VI^e siècle, représente la doctrine des deux natures du Christ (selon le concile de Chalcédoine, en 451 : le Christ « vrai homme et vrai Dieu »). Cette mosaïque étincelante de la Transfiguration lui a donné son nom d'*église de la Transfiguration du Christ Sauveur*, lequel s'ajoutait au nom d'origine d'*église de la Vierge du Buisson ardent*, complété plus tard par le nom donné au monastère en l'honneur de sainte Catherine.

Au VII^e siècle, le monastère dut faire face au péril de la conquête arabe, mais il reçut la protection du Prophète Mahomet, attestée par le document de l'*Abtinamé*. Puis vinrent les Croisés, de 1099 à 1270 : il en résulta un renouveau des liens du monastère avec la Chrétienté latine, la Papauté et les Doges de Venise. Mais plus que tout, le Sinäï, bien que situé en terre musulmane, n'a cessé de nouer des liens privilégiés avec Byzance, au point d'être soutenu par les empereurs byzantins et d'être désigné comme « l'arche de la tradition orthodoxe ». En 1454, le patriarche de Constantinople, Gennadios, qualifiait le monastère d'être « notre fierté ».

Et maintenant ?

Après neuf années d'entrepôt dans des conteneurs, où ils restaient cependant accessibles aux chercheurs, livres et manuscrits ont repris leur place dans la bibliothèque entièrement rénovée et les premiers parmi les plus précieux ont été disposés dans les écrins de métal spécialement conçus pour leur protection et leur conservation. Les boîtes seront fabriquées au rythme des apports des fonds nécessaires. Nos efforts pour leur levée sont donc appelés à se poursuivre.

Remerciements

Le travail généreux, précis et documenté du Père Justin, bibliothécaire du monastère, et ses choix judicieux nous ont permis de réaliser cette présentation illustrée de manuscrits et d'imprimés sélectionnés parmi les plus remarquables de la Bibliothèque du monastère. Qu'il en soit très vivement remercié !

CHARLES MÉLA, professeur honoraire de l'Université de Genève, ancien directeur de la Fondation Martin Bodmer, est le président de l'Association suisse des Amis de la Fondation Sainte-Catherine et le président de l'International Menuhin Music Academy.



Greek 165, 15th century, *Four Gospels*. Scribe: John Rhosos, native of Crete, who emigrated to Italy and created manuscripts for Cardinal Bessarion. Folio 20v: illumination of the Evangelist Matthew.



Greek 1186, early 11th century, the *Christian Topography of Cosmas Indicopleustes*, written in 547-49 by a Greek merchant who became a monk in East Syria. Folio 202v: a man harvests peppers, an important export from India.



Arabic 343, manuscript of *The Ladder of Divine Ascent*, written on polished Oriental paper in 1612. Folio 12v: monks tested by fallen angels, the Virgin Mary of the Burning Bush, Angels bringing relics of the martyr to the summit of Mount Saint Catherine.

History

It was here in the desert, from the third and fourth century onwards, that Saint Anthony and a group of hermits and anchorites – ‘God’s athletes’ as Theodoret of Cyr called them – withdrew from society in an extraordinary gesture of contempt for the world. From a life of asceticism and privation, they created a flourishing interior Eden, while looking forward to a state of blessedness.

These remote places exerted an irresistible attraction as centres of pilgrimage offering entrée to the holy sites and holy men. In 330, Saint Helena, the Byzantine empress and mother of Constantine, became the first pilgrim to visit the Holy Land. She acquired relics of the True Cross and Holy Lance, and had a small church dedicated to the Holy Virgin built on the site of the Burning Bush. (The choice of site was deliberate: the Bush that burns without being consumed is a symbol of the Virgin Mother, just as the light that traverses the stained-glass window in a cathedral without shattering it, penetrating the nave, is an image of the Incarnation.) After Saint Helena came Etheria, a noblewoman from Spain, who travelled to Sinai with a retinue of clerics sometime during the years 372-374. She visited the hermits and climbed to the summit of Mount Sinai, with its small church.

Nomadic incursions began to threaten the monks of Sinai. At their request, the emperor Justinian ordered the construction of a magnificent church, surrounded by the fortress wall that remains to this day. In the church – the ‘katholikon’, or main church of the monastery – is the monumental apse mosaic of the Transfiguration, dating from the end of the sixth century. This glittering representation of Christ illustrates the doctrine of his two natures, as agreed a century earlier at the Council of Chalcedon (451): Christ ‘truly man and truly God’.

The peril of the Arab conquest endangered the monastery in the seventh century, but it was granted the protection of the Prophet Muhammad, set out in

a document known as the *Abtiname*. The period of the Crusades saw renewed links between the monastery and Latin Christianity, the Papacy and the Doges of Venice. Although it was situated in Muslim lands, the monastery maintained a strong connection with Byzantium. It received the support of the Byzantine emperors and the title ‘Ark of the Orthodox tradition’. In 1454, Patriarch Gennadios spoke of the monastery as ‘our pride’.

And now?

After nine years in storage, the manuscripts of Saint Catherine’s have been returned to the renovated library, and the first of the manuscripts have been placed in the conservation boxes designed to protect them. The boxes will be manufactured as funds become available. The work of fundraising continues.

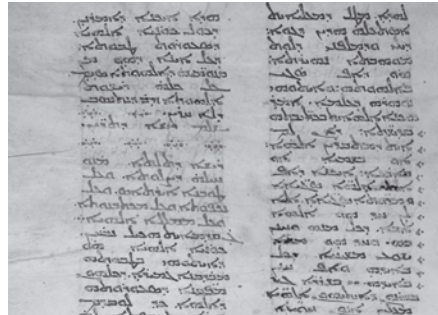
Acknowledgments

We would like to express our thanks to Father Justin for his generous, thorough and carefully documented research, which has enabled us to present the selection of remarkable manuscripts and printed books from the monastery’s library pictured here.

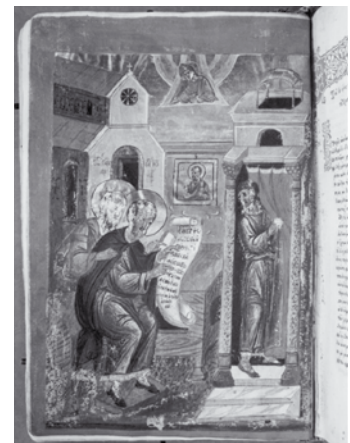
CHARLES MÉLA is an emeritus Professor of the University of Geneva and the former Director of the Martin Bodmer Foundation, President of the Association suisse des Amis de la Fondation Sainte-Catherine and President of the International Menuhin Music Academy.



Persian 2, 16th century(?), a history of the Mongol empire by Ata-Malik Juvayni, who was with Ilkhan Hulagu at the taking of Alamut in 1256. Folio 2v has a breathtaking decoration of gold and blue.



Syriac 52, sixth century, the oldest surviving manuscript of the works of Dionysius the Areopagite, contemporaneous with the translation of his four treatises into Syriac: *The Divine Names*, *The Mystical Theology*, *The Celestial Hierarchy* and *The Ecclesiastical Hierarchy*.



Printed 227, frontispiece, Saint John Chrysostom’s *Commentaries on the Epistles of Saint Paul*, printed in Verona by the brothers Niccolini da Sabio in 1529. While the saint is writing, Saint Paul whispers in his ear.

OBITUARIES

GEORGE H W BUSH

Honorary Patron, American Associates

12 June 1924 - 30 November 2018



The American Associates mourn the loss of President Bush, founding Patron of the US charity. He was a tremendous spokesman for the organisation, generating interest in a cause that was little known outside the Greek community 20 years ago. His presence at the Metropolitan Museum Byzantium events in 1997 and 2004 (the second time with Mrs Bush) attracted international attention and significant support. His ability to communicate in person and on film did so much to promote the conservation of the Sinai library.

Writing in 1997, at the time of the US foundation's launch, President Bush declared, 'It is my great privilege to serve as Honorary Patron of the American Associates of the Saint Catherine Foundation and to participate in the endeavors of this new charitable organization. With its long history and living traditions, the Monastery of Saint Catherine at Mount Sinai is a great monument of unique culture and religious importance whose long-term survival must be secured. I am honored to be part of such a worthy undertaking'.

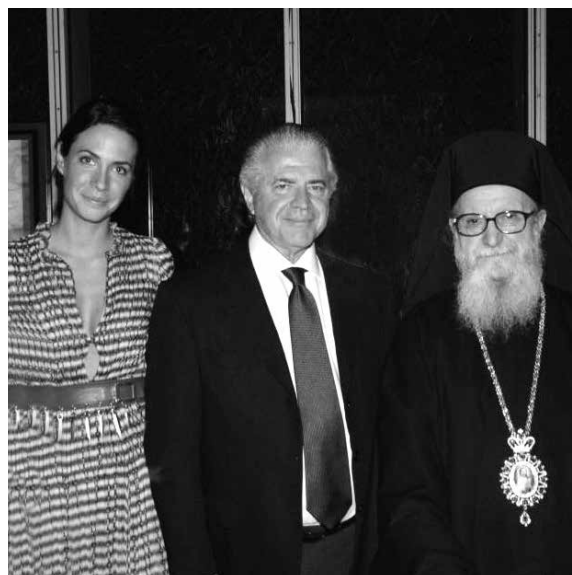
The foundation remembers with gratitude George Bush's years of involvement with the work in Sinai and his enormous contribution to its success.

We think of him as he is shown here, at the *Byzantium: Faith and Power* exhibition, with Barbara Bush and the great icon of Saint Catherine.

HRH CROWN PRINCESS KATHERINE OF SERBIA, President
Board of Directors, American Associates

COSTAS KONDYLIS

17 April 1940 - 17 August 2018



The New York architect Costas Kondylis joined the Board of Directors of the American Associates soon after the charity was established, and he remained an active Board member until ill health forced him to withdraw in 2014. Always ready with advice on the construction work underway in Sinai, Costas gave liberally of his time, chairing, for example, the foundation's Tenth Anniversary celebration at the Morgan Library in 2007. With Costas in charge, the event was guaranteed of success.

Known as the 'developer's architect', Costas Kondylis built scores of buildings in New York City from 1989 onwards, the year he established Costas Kondylis & Associates. Notable among them were the critically acclaimed Trump World Tower (2001), Trump Plaza, Trump Place and Trump Park Avenue, together with the Silver Towers buildings designed for Larry A Silverstein.

Born in Bujumbura, Burundi, Costas studied architecture at the University of Geneva in Switzerland and urban design at Columbia University in New York. Costas was a pragmatist who enabled the developers who engaged him 'to find the sweet spot between machines for living and profitability', according to a collaborator. A documentary about his career, 'Building Stories, New York Through the Eyes of an Architect', aired on PBS in the United States.

Costas Kondylis battled Parkinson's disease, and succumbed to its complications. He is survived by his daughters, Alexia Leuschen and Katherine Cary Kondylis.

CHRISTOPHER CLARKSON

22 November 1938 – 31 March 2017



Associated with the Saint Catherine's Library project from the beginning, the conservator Christopher Clarkson put his vast knowledge and technical expertise at the service of the monastery and foundation, collaborating with Nicholas Pickwoad on the repair of the Codex Sinaiticus prior to its digitization, and advising on the conservation effort at Sinai.

Nicholas Pickwoad's tribute to his friend and colleague follows.

Christopher Clarkson was a leading international authority on the conservation of early manuscripts: he was equipped with a deep knowledge of the materials used to make them and the techniques used in their construction.

Chris earned a design diploma at the Camberwell School of Art and Crafts, enrolling at age 13, and he went on to study fine binding at the Royal College of Art, graduating in 1963. He then taught graphic design, wood engraving, writing and illuminating, letter cutting and fine bookbinding at the Plymouth College of Art and Design, before working on the restoration of early printed books and manuscripts at Douglas Cockerell & Son, and later with the bookbinder Roger Powell.

In the aftermath of the 1966 Arno flood, Chris went to Florence with a team of British experts and became a leading figure in the salvage of the millions of damaged

books. The disaster allowed him to develop his awareness of historical binding structures, questioning why some of the bindings had survived intact when others had not. He also began to formulate, along with others, the principles of 'book conservation' (a phrase he coined), as opposed to the simple repair of books without reference to their historical and archaeological significance.

In 1972, Chris was made head of rare book preservation at the Library of Congress in Washington DC. While there, he developed the now ubiquitous phase box, a temporary wrapper for damaged books, and the use of Plexiglas to create the first plastic cradles for the display of books. He joined the Walters Art Gallery in Baltimore in 1977, returning to the UK in 1979 to work at the Bodleian Library in Oxford, where he designed the foam rubber, wedge-shaped reading cradles that are now to be found in rare book reading rooms throughout the world.

Concerned about poor training in book conservation, he took a cut in salary in 1987 to move to the Edward James Foundation at West Dean, near Chichester, West Sussex, establishing an internship programme for selected conservators from around the world, to help them develop a deeper understanding of the conservation of library and archive material.

From 1998, he worked as a consultant to the Bodleian Library, the Wordsworth Trust, the Hereford Cathedral Mappa Mundi Trust, the National Museum of Ireland, Trinity College Dublin and the Pierpont Morgan Library in New York, and advised Danish and Icelandic libraries on their early manuscripts. He sat on various British Standards Institution (BSI) committees, determining standards, for instance, for library environments, book conservation and binding materials.

In 2004 he was awarded the Plowden gold medal of the Royal Warrant Holders Association in recognition of his significant contribution to the advancement of the conservation profession and in 2012, an honorary doctorate by the University of the Arts London.

Chris is survived by his wife, Oonagh, their two children, Eoghan and Siobhan, his granddaughter, Seren, and his sister, Josie.

NICHOLAS PICKWOAD

RESEARCHING THE OLD CHURCH SLAVONIC-GLAGOLITIC MANUSCRIPTS FROM THE NEW FINDS

HEINZ MIKLAS

The investigation and publication of the Old Church Slavonic manuscripts of Sinai, discovered among the New Finds in 1975, remains one of the most important activities in the field of Early Slavic Studies. This is demonstrated by the number of interesting findings obtained in the course of three Austrian Science Fund projects, the last of which began in March 2017.*

Let us first recall the history of the New Finds. A fire broke out in the north-west corner of the monastery in 1971. While the flames were quickly extinguished, the fire had already spread along the beams within the Tower of Saint George, which projects from the north wall of the monastery, causing part of the ceiling to collapse in a room that had been hidden for centuries from the sight and memory of the monks. Renovations to the area, carried out in 1975, revealed the most important manuscript find of recent times: some 1,500 fragments in 13 different languages.

We still do not know the circumstances that resulted in the separation of these manuscript leaves from the bulk of the collection preserved in the Old Library and the Church. But it can only be attributed to Divine Providence that this treasure escaped danger and was made the subject of study by Sophronios, the former Skevophylax, and his helpers, in an arduous and painstaking labour, at the risk of their lives.

The field of Slavic Studies owes 43 new manuscripts to this discovery, including the seven oldest, written in the first Slavic script composed by Saint Cyril, Teacher of the Slavs. Together with the manuscripts from the Old Collection (today partly dispersed in other collections), these so-called Glagolitic manuscripts form the only collection of such documents in the world. After a first review of the New Finds and its official presentation by the Abbot of the Monastery, Archbishop Damianos, at the International Congress of Byzantine Studies in Vienna in 1981, the systematic cataloguing of the collection began. Ioannis Tarnanidis was entrusted with the description of the Slavonic manuscripts. Tarnanidis's catalogue appeared in 1988, and proved to be a milestone in the history of the Slavonic Sinitica. With its introduction, extensive photographic material, text excerpts and analysis, it soon became the basis for further research.

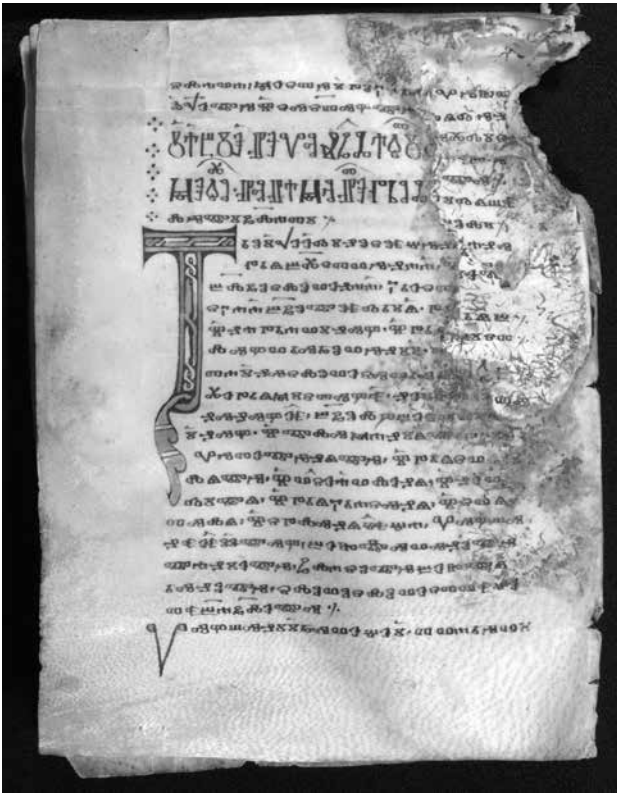
Tarnanidis's description of the first six Glagolitic finds is particularly thorough and well-illustrated. He identified two of them as continuations of codices already known

to scholars – the Euchologium Siniticum (Sinai Slav. 1N) and the Psalterium Siniticum (Sinai Slav. 2N). Entirely new was another psalter, which due to the later annotations of a reader became known as the Psalter of Demetrius (Sinai Slav. 3N). Preserved between the leaves of this psalter was a small booklet of medical instructions which represents a unicum, a unique example, in the otherwise purely religious Old Church Slavonic literature. There was also a single folio of a Tropologion, or early Festal Menaion (Sinai Slav. 3N), and a liturgical collection which Tarnanidis somewhat hastily designated as 'Missale', mainly because the terminology of its rubrics reminded him of the famous Kiev Folia. (This last, the oldest Glagolitic manuscript, may well have been copied at Saint Catherine's, while its scribes must have come from the south-west of the Slavic language area.) Finally, there was the Horologion fragment that Father Justin, the monastery's librarian, discovered among the Ethiopian Ge'ez manuscripts. This fragment, still without a shelf number, was identified by Nina Glibetić as part of a monastic Mesonyktikon, the Service of Nocturns, compiled and translated in the Sinai.

After the first reviews of Tarnanidis's catalogue appeared, the most famous Glagolitic experts among the Palaeoslavists embarked upon the analysis of his transcripts and reproductions: František V. Mareš (Vienna), Ihor Ševčenko and Henrik Birnbaum (USA), Emilie Bláhová (Prague), Ivan Dobrev and Borjana Velčeva (Sofia), and Jos Schaeken (the Netherlands). In due course they were joined by others, including myself while still at Freiburg University, with Maria Schnitter (Plovdiv), who was associated with Freiburg at the time as a Humboldt Scholar. Also worthy of mention are Moshe Altbauer (Israel), who had visited the monastery before Tarnanidis and written a short report on the manuscripts that he had been able to examine, and the German medical historian Ute Rosenschon, who dealt extensively with the medical folia and presented Tarnanidis's transcript in a new edition with a detailed commentary and excellent analysis. The medical folia received the greatest attention because of their extraordinary content and vocabulary, notably by my predecessor in Vienna, Mareš, who undertook an exact etymological examination of the plant names mentioned in the treatise.

In the 1990s, still under the auspices of the (subsequently closed) Balkan Commission of the Austrian Academy of Sciences, Mareš and his Prague colleagues Petra Fetková, Zoe Hauptová, Václav Konzal, Ludmila Pacnerová and Jana Švábová took up work on the first critical edition of the new part of the Sinitic Psalter (see below). Unfortunately, František's death brought this effort to an end, and the completion of the editorial work was subsequently entrusted to me.

* The author and his colleagues engaged in work on the projects described here would like to express their gratitude to HE Damianos, Archbishop of Sinai, Pharos and Raithou, and the Fathers of Saint Catherine's Monastery, for their unfailing help. We would also like to thank Professor Ioannis Tarnanidis for his guidance and cooperation. We are grateful, too, to the Austrian Academy of Sciences and the Austrian Science Fund (FWF) for providing the funding for projects P19608, P23133 and P2989.



A fragment of the Euchologium Sinaiticum (Sin. Slav. 1N) discovered with the New Finds.

The Missale or Liturgiarium (Sin. Slav. 5N)

In the early 1990s, Tarnanidis and Mareš agreed to produce an edition of the so-called Missale (now commonly referred to as 'Liturgiarium'), probably the most important document among the Old Church Slavonic New Finds (Sinai Slav. 5N). In 1992, they paid a visit to Saint Catherine's, from where František brought back to Vienna a colour film of the many leaves of this incomplete manuscript.

In those days, together with Maria Schnitter, we had already established a first draft version of the new Euchologium part of the Missale; so I was already prepared when, in 1995, Radoslav Katičić entrusted me with the continuation of the work done under the auspices of the Balkan Commission of the Austrian Academy of Sciences. When I took a first look at the photographs that František had brought back from the Sinai three years earlier, it appeared that he had not yet been able to deal with them. Perhaps it was the exceedingly poor condition of the manuscript that caused the postponement. Although the images themselves were excellent, on many pages one could decipher nothing, and on others, only single words or phrases.

The text of the collection gave me the impression that it was written by the same scribe as the Euchologium, and only supplemented in two brief instances by two other, later hands. After a painstaking re-arrangement of the pictures – the majority of folios were still lacking foliation and the photographer had not left the images in the original order – it also became clear that the sequence was not complete. Parts were missing, especially at the beginning and the end.

While my MA student Velizar Sadovski, who had begun his studies with Mareš, took up the deciphering of the texts, I planned a further trip to the Sinai together with Tarnanidis, in order to study the Glagolitic collection *de visu* and complete the photographic record of manuscript Slav. 5N. After a failed attempt to reach Sinai in November 1995 – prevented by an earthquake in the Gulf of Aqaba – we succeeded in spending about five days at the monastery the following May. Subsequently, in Vienna, I organized a symposium to report on the latest research in the various branches of Glagolitic Studies, and to lay a solid foundation for future work on the Sinaitica. This was also the last time that Mareš's old friend and companion, Vojtěch Tkadlčík from Brno, took part in a meeting and presented his theory on the genesis of the Glagolitic script.

New Technologies in the Study of Slav. 5N

Shortly after the publication of the symposium papers, our project stalled: although Velizar had transcribed a large part of the legible text and searched for parallels, this was insufficient for a critical edition. Apart from continuing to transcribe and identify the text, we had to try to recover more of the obscured material in the manuscript. By then, the first attempts at applying multi-spectral imaging (MSI) and image processing to manuscripts had been made, and I absolutely wanted to use these new techniques.

In addition to the tasks linked to the deciphering of obscured textual material, there were other open questions which required the cooperation of scholars and scientists. It had become plain, for example, that in many instances the script of manuscript Slav. 5N appeared as a whitish, powdery layer, due to a chemical reaction of the ink. It also became clear that the codex had been bound in the Sinai, due to similarities with the bindings of other Sinaitica. This suggested that imaging scientists and chemists needed to become involved in the project.

My first approach was to try to persuade the Austrian Academy of Sciences to set up an interdisciplinary centre for the investigation of cultural heritage, which almost succeeded, but ultimately failed due to lack of funding. Next, on the advice of the then secretary of the Division of Humanities and the Social Sciences, the archaeologist Herwig Friesinger, together with like-minded philologists, librarians and scientists, I founded the Vienna Archaeographic Forum – an association dedicated to promoting the interdisciplinary exploration of written heritage, and especially the planning and implementation of joint projects. Subsequently, a team consisting of three groups – philologists, image scientists and chemists – succeeded in designing a proposal for an Austrian Science Fund (FWF) project that was finally approved in late 2006.

After acquiring the appropriate equipment and preparing the necessary software, we undertook an expedition to Sinai in autumn 2007. Our aim was to image large parts of the Glagolitic collection with both multi-spectral imaging and a normal high-resolution digital camera, and to analyze the parchment, inks and pigments of as many Sinai Slavonic manuscripts as possible by means

of x-ray fluorescence (XRF). It had meanwhile become clear that most, if not all, of the Glagolitic manuscripts were interrelated, and that it would not be effective to restrict our investigations to a single, or only a few, of these manuscript sources. For the work of identifying the textual material, we engaged further interested colleagues from abroad, whom we also invited to regular meetings.

Since the capture, enhancement and evaluation of the data obtained in the Sinai took some time, we philologists turned our attention to the Psalter of Demetrius, as this manuscript had remained the least studied until then. Soon, however, the technical improvement of the images taken from the Liturgiarium (Sinai Slav. 5N) yielded a first success, and we were able to supplement the first transcript with a number of further readings. Of course, there still remained many gaps, which prompted us to continue our attempts at enhancing the images by means of newly created software. This gradually led to astonishing results, which in turn forced the philologists to decipher the manuscript a third time. Already, on the basis of the second transcript, Stefano Parenti from Rome had succeeded in identifying passages from the liturgy of Saint Basil and the liturgy of Saint James, after having previously discovered the Italo-Greek liturgy of Saint Peter (only recently it became clear that it is actually the Liturgy of Saint Apollinaris). At the same time, Sadovski and Tatiana Afanas'eva recorded and identified a series of 'prayers behind the ambon', again mainly of Italo-Greek origin. These and other significant findings, such as a short, Latin-based prayer attributed to the tenth-century Abbot and Saint Aligernus of Montecassino, supported our hypothesis that the liturgical miscellany was composed, and probably also partly translated, in the international milieu of Sinai.

The Psalter of Demetrius (Sin. Slav. 3N)

No less exciting was the analysis of Demetrius's additions and notes in Psalter Sinai Slav. 3N. Here I could show that Tarnanidis's reading of the name as 'I, the sinful Dmitar Ol(tarnik)' was incomplete, making his interpretation obsolete. An additional 'e' at the end of the phrase, discovered in the new images, suggested the reading 'I, Dmitar, a sinner, alas!'

Then Dana Hürner, my project collaborator and MA and PhD student, examined the Glagolitic, Cyrillic and Greek parallels to Demetrius's text passages in the psalter, which Roland Marti and I had uncovered in five other fragments from Sinai, and confirmed – to the extent that this is possible – their palaeographical identity. According to these findings, all of the relevant manuscripts must already have been present at Saint Catherine's Monastery by the late 11th century, when the sinful hieromonk Demetrius arrived there.

The next step was to analyze all the entries associated with Demetrius across this range of manuscripts in order to learn more about their author. A prayer cycle with an interlaced Greek-Latin-Glagolitic *abecedarium* on the first pages of the psalter and a Cyrillic name list for the commemoration of the dead (*diptychon defunctorum*) in the

so-called *Sluzhebnik* (today kept at the Russian Academy and National Libraries in St Petersburg (BAN, 24.4.8 and RNB, Glag. 2) proved particularly noteworthy. A Latin *abecedarium* in minuscule writing occurred on folio 2r of the psalter. It had clearly been inserted there by an anonymous contemporary at Demetrius's request in order to serve as a model for learning the letters.

Contrary to its literal interpretation by Ivan Dobrev and others, the translation of the prayer cycle suggests a meaning unknown to most readers: the first part recalls Gregory the Great's legendary vision of the Archangel Michael at Hadrian's Mausoleum (today Castel Sant'Angelo) in Rome. Within the full context of the manuscript, Dana Hürner and I reached the conclusion that the cycle is to be understood as a latent attack on Pope Gregory VII's church policy in Dalmatia and Croatia. (In the first part of the prayer, the pope is apparently referred to as a 'wolf'. This is analogous to the negative characterization by Peter Damian in the 11th century.)

The tripartite Greek-Latin-Glagolitic Sinai *abecedarium* had previously been interpreted by Tarnanidis as an indication of the mediation between the Eastern and Western Church traditions, represented by Constantine (later renamed Cyril in monastic tonsure) and Methodius, the missionaries to the Slavs. In our interpretation, it now represented the counter-position to Pope Gregory's policy, which in its turn confirmed and strengthened the resolutions of the Council of Split in 1059/60. (The Council of Split, in Croatia, had promoted the use of Latin and the influence of Rome, and suppressed the use of Slavonic, and the influence of Constantinople.) On this basis, Demetrius's prayer cycle could be dated approximately to the years 1083-85.

With regard to the commemoration of the dead in the diptych in the St Petersburg *Sluzhebnik*, the Croatian scholar Maria Pantelić had already, in 1985, compared its western features (especially the names *Mastal(us)*, *Petrunia-Petronilla* and *Rom(n)ald*) with those of the Glagolitic prayers on folio 1r of the Kiev Folia, and located their common author on the Pelješac peninsula in the vicinity of Dubrovnik. This perfectly suited our interpretation of the prayer cycle and found confirmation in Demetrius's language: for even if his uncouth hand managed to preserve the language of the various Bulgarian archetypes, certain minor deviations – such as the phrase *u sv(et)q M(a)ri[jo]* on folio 1r 19, and the hypercorrect form *odelēti* instead of *oudelēti* (folio 144r 10) – can only be attributed to his non-Bulgarian, apparently Štokavian, home dialect. Consequently, judging by this evidence, Demetrius could only have worked in the Dubrovnik area for a certain period of his life, while his homeland lay somewhat further to the south in Diocleia (Zeta) or its hinterland.

To return to the psalter and the medical folia: the text of Demetrius's Psalter was written by three copyists, who also executed part of the emendations. The latter were finished by at least two correctors. Above all, due to Latin influences in the palaeography and orthography, these hands give the impression that they also derive from the

Western Balkans, namely different parts of Dalmatia. The psalter itself was, however, undoubtedly written in the Sinai. This is particularly evident in the codicology; for in the production of the codex the scribes had largely to rely on old writing materials, such as erased parchment and old book covers – a trait typical of manuscripts from Sinai, explained by the scarcity of raw materials in the desert.

The medical folia had already been characterized very aptly by Ute Rosenschon as a collection of 22 stereotypical and unsystematically arranged recipes for the treatment of wounds and inflammations, and the diseases of women, children and animals. Obviously, we are dealing with an aid to the memory of a physician who not only had to look after a community of monks, but also the population of a whole region. The vernacular plant names show that this is not a learned treatise, but a text of folk medicine. Thus the importance of the treatise lies, on the one hand, in the expansion of the Old Church Slavonic botanical vocabulary; and, on the other, in the impression it gives of the most common diseases and tasks of a (monastic) physician of that time.

From the nature of the herbal remedies mentioned, the text originated in the Slavic south, rather than in the Sinai, as some of the plants – as well as some of the linguistic criteria – point to the northern Balkan Peninsula. This conclusion of Rosenschon's was supported by our codicological and palaeographic findings, which show that this scribe, too, came from the Latin area of influence. For his text he also used old parchment, which had previously been written on in Latin, then Cyrillic (or Greek), and finally Glagolitic. This surprising observation could be deduced from the evidence of both the remnants of individual letters and the number and character of ruling lines, which show certain correspondences to the uppermost, Glagolitic, layers of text. What is more, with the aid of complementary multi-spectral images taken by the Early Manuscript Electronic Library team at my request, I have recently been able to detect traces of illuminations on one of these layers (probably the Latin). Thus, while the origin of the scribe is most likely to be sought on Istria, the present form of the treatise may very well derive from the Holy Land, i.e. Jerusalem, or, more likely, Sinai. Linguistic Bulgarisms point to the influence of an older Preslav template, which means that we are faced with the result of a long textual tradition involving various original sources. As far as dating is concerned, the psalter itself was in all likelihood written in the last third of the 11th century, while the medical folia could even postdate it by one or two decades.

Since the existing scholarly literature lacked all but a single picture of the psalter, and given that there was no printed reproduction at all of the medical folia, we decided, first, to present these two manuscripts in a facsimile edition, along with a codicological and palaeographical description, in order to provide a firm basis for future comprehensive analysis. This edition appeared in 2012 as the first volume of the series *Glagolitica Sinaitica*, published by Holzhausen in Vienna, along with a critical discussion of the previous

scholarly literature. Following that, we prepared online editions of all the newly discovered Glagolitic manuscripts on the 'Manuscript' website, which offers possibilities for retrieval, along with glossaries, etc. At present, work on the critical edition of Demetrius's Psalter and the medical folia is nearing completion. This will also contain a transcription, together with an analysis of their language and text tradition. By then, the critical edition of the Liturgiarium (Sinai Slav. 5N) should also have been completed, together with its major 'missing link', which we identified in the form of the St Petersburg *Sluzhebnyk*.

To conclude, we should ask which general insights our investigations have yielded so far? First of all, the codicological and palaeographical evidence and details of the language have confirmed two important assumptions, that Glagolitic manuscripts in the Old Church Slavonic period (ninth to the 11th century) were written by Slavs, not only from the former Moravo-Pannonian realm and the Bulgarian empire, but also in the international monastic centre of Sinai. Their creation is owed to learned men from the western Balkan regions – the Adriatic coast from Serbian-dominated Diocleia/Zeta in the south, to Croatian Istria in the north. In addition, the medical folia not only contained a secular treatise in Old Church Slavonic, but also led to the discovery of a triple palimpsest. Uniquely, one of its layers was Latin, complementing the texts of a Latin and Italo-Greek origin in the Sinai Glagolitic Euchologium and Liturgiarium. Finally, a study of Demetrius's entries in the psalter named after him provided the last proof for my hypothesis that some of the Slavic monks who travelled to the Holy Land were to be considered church-political emigrants. In the light of its Slavonic manuscript treasures, Saint Catherine's Monastery appears both as a cradle of, and shelter for, Old Slavonic writing, at a crossroads of the Greek East and the Italo-Greek and Latin West.

DR HEINZ MIKLAS is an emeritus professor at the University of Vienna.

A GREEK MANUSCRIPT PSALTER RETURNED TO SINAI

FATHER JUSTIN SINAITES

Adrian Herren, MD graduated from Baylor University, where he took classes in Greek and Latin. He received his medical degree from the University of Texas Southwestern Medical School and practiced as an anesthesiologist in Florida. Over the years, he built up an important collection of rare Bibles, both manuscripts and early printed editions. He was especially fascinated by polyglot Bibles, where the text is printed in several languages on each page. His collection includes a copy of the Complutensian Polyglot Bible, printed in Spain between 1514 and 1517. About twenty years ago, he purchased a Greek manuscript psalter that had been written and bound at Sinai.

On 15 and 16 November 2018 Father Justin gave two presentations at Baylor University. On that occasion, Dr Herren brought many Bibles from his collection to show the students and faculty. He also took the opportunity to present the Sinai manuscript psalter to Father Justin, so that it could be returned to the Sinai library.

When he acquired the psalter, Dr Herren sent it to Professor Robert Allison of Bates College, Maine for his observations. The psalter is written on paper, 17 to 18 lines per page, in an upright early modern calligraphic minuscule script. Titles and initials at the beginning of psalms are written in red. The manuscript contains the text of the Psalms, and the Nine Odes. There follows an anthology of verses from the Psalms to be chanted after the Polyeleos on feast days, compiled by Paisios Hagiapostolites the Sinaite. These conclude with verses to be chanted on the feast of Saint Catherine. The author also wrote a work called *A History of the Holy Mount Sinai in Verses*. He later became Metropolitan of Rhodes (1597-1603).

On the inside front board is an inscription, Τὸ παρὸν Ψαλτήριον ἦν, and there follow three lines of Greek characters that do not make any sense. Professor Allison recognized these as a standard Byzantine and post-Byzantine code. If the letters of the Greek alphabet, and three numbers written as letters, are written in three lines of nine characters each, and beneath each line, the sequence is reversed, this gives the code for the encryption of a text, and its key. When the text has been decrypted, it reads, Παΐσιος Μοναχὸς Καρπενισιότης καὶ Σιναΐτου ('Paisios the Monk of Sinai, from Karpenisi', a town in central Greece). On folio 208r, there is the inscription, also in code, Παΐσιος Μοναχὸς Καρπενισιότης, and the date 1717. A later inscription on the inside front board states that the psalter was dedicated by the Elder Paisios to the Church of Saint Matthew. A dedicatory inscription on the inside back flyleaf has the note, 'Nicholas of Plakos, one semantron for Saint Matthew'. (A semantron is a heavy wooden board that is struck in monasteries on feast days before the ringing of the bells.) The paper flyleaf has been partially lifted to reveal a manuscript leaf in Syriac written on parchment that was used as part of the binding.

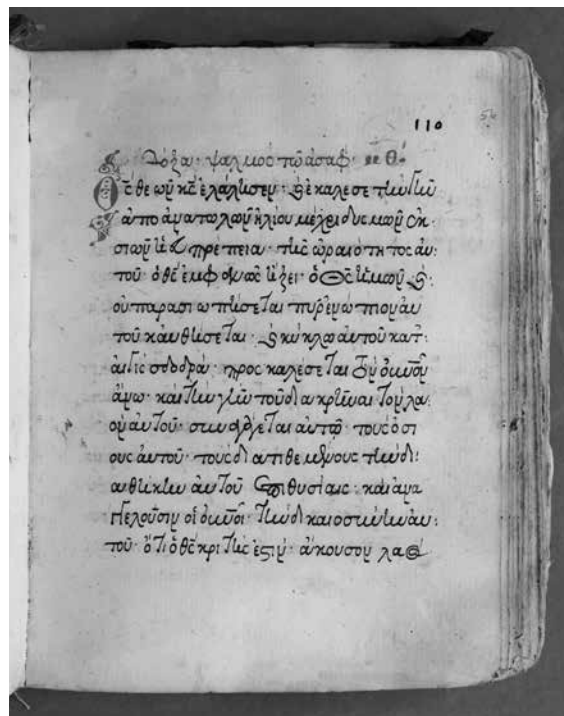
The manuscript was covered in dark brown leather over paste boards. The decoration on the front and back boards is simple: three parallel lines in blind tooling around the four edges, with the same tool used to form intersecting diagonal lines. Two brass clasps are attached to the outside edge of the front and back boards, but the leather straps that were connected to them are no longer present.

Dr Nikolas Sarris wrote his dissertation on the Sinai manuscript bindings, under the direction of Professor Nicholas Pickwoad. He identified 18 manuscript bindings that can be attributed to the monks of Saint Catherine, and dated to the early 18th century. This psalter has paper with a watermark of three crescents, as do Sinai manuscripts Greek 1711 and Greek 2125. The binding is very similar to Sinai Greek 81, also a psalter. An inscription on folio 239r of that manuscript shows that it was written by one Matthew for the monk Klimentos the Cypriot, both from Sinai, and completed on 16 March 1664. A note on the verso of this same leaf states that it was bound by Leontios the Cypriot.

Further study of this manuscript will expand our knowledge of the Sinai manuscripts written and bound at that time.

The verses from the Psalms to be chanted on feast days are especially important, giving us an insight into the earlier liturgical practices of Sinai.

The monastery is very grateful to Dr Adrian Herren for this generous gift, as the Sinai psalter again takes its place among the manuscripts at Saint Catherine's Monastery.



Folio 56r, with the first verses of Psalm 49 (in the Septuagint numbering), Θεὸς θεῶν Κύριος ἐλάλησεν καὶ ἐκάλεσε τὴν γῆν ἀπὸ ἀνατολῶν ἤλιου μέχρι δυσμῶν, 'The God of gods, the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof.'