

## Preface

This work goes to press after a long season of preparation and with much help and support by a host of friends and colleagues. The Ethiopic Manuscript Imaging Project (EMIP) began its work in the Spring of 2005 and it has taken four years not only to digitize the first 700 manuscripts, but to work out the plan for a catalogue, engage a team of contributors, and finalize details for publication.

The purpose of EMIP is to locate, digitize, and catalogue Ethiopic manuscripts and to make the images and catalogues widely available for research by scholars. The work involves many distinct operations, each requiring a very different skill set, but each one essential to the overall success of the project. These operations include a preliminary physical description, a detailed mapping of the architecture of the codex, digitization of the manuscript (one pass for “down shots” of the content, another pass for details of scribal, codicological, and artistic practice), digital foliation of the images, processing of two different sets of digital images (one for bundling into PDF files, another for posting on the internet), analysis and documentation of scribal practices, the general layout of a catalogue entry based on a template, the detailed cataloguing of content and determination of the date of the manuscript, and, finally, the editing, indexing and preparation of the catalogue volume for publication and the posting of the images online.

The roles of the contributors to this volume are very different from one another and should be clarified. A host of students helped with various aspects of the physical descriptions, quire mapping and digitization of the manuscripts: Jarod Jacobs, Dylan Morgan, Matt Versdahl, Jenifer Manginelli, Paul Hays, Lisa Barnes, Ivana Barnes, and David Budd. A few have mastered a further set of skills in manuscript photography, digital foliation, image processing, preparation of the initial catalogue entry, and the analysis and recording of details of scribal practice. These have worked with me for months and become true colleagues in the project: Roger Rundell, Jeremy Brown, and Erik Young. With reference to this first catalogue, Mr. Roger Rundell and *Ato* Daniel Alemu worked tirelessly in a month-long workshop in Collegetown to process images and prepare initial catalogue entries and have earned the honor of listing as contributing authors. Mr. Rundell mastered almost every aspect of the project and worked with me in

2005 and 2006. I met *Ato* Daniel in Jerusalem in January of 2004 and took him with me to Ethiopia in April and May of the same year to serve as my translator in a project to locate and interview scribes in various locations in Ethiopia.

The heart of the cataloguing process—and the operation that requires the greatest scholarly expertise—was performed by our senior scholar (listed first among the authors), Professor Getatchew Haile, who finalized, in detail, all of the entries in this catalogue in the Fall of 2006. Getatchew's influence on the entire field of Ethiopian studies is monumental and it would be difficult to overestimate his influence on the Ethiopic Manuscript Imaging Project. In my very first meeting with him in the Spring of 2005 he offered to help with the cataloguing of the manuscripts that we might locate and digitize. Neither of us had any idea that the number would grow from the thirty-nine manuscripts I had at the time to the more than seven hundred we have now digitized in North America. And in spite of my attempts to release him from his offer, he has remained a steadfast supporter of our work. At least six times between 2005 and 2009 I and others have travelled to Collegeville to work on cataloguing the EMIP collection at the HMML. Each time Getatchew has worked tirelessly with us. In the early days it was to help us formulate catalogue entry templates and to understand the issues involved in addressing every aspect of the entry correctly. Since then it has included mentoring me and other scholars (like *Ato* Demeke Berhane and *Kesis* Melaku Terefe) in the fine points of cataloguing Ethiopic manuscripts. He has personally looked at every codex that has passed through the project and helped to produce at the very least a handlist entry for each item. And, he has been the one to establish the date of the codices, particularly when the judgment had to be made on the basis of paleography alone. I have learned so much from Getatchew and his contributions extend even to the correction of my English!

I met *Kesis* Melaku Terefe, a priest in an Ethiopian Orthodox Church in Los Angeles, in March of 2008 when I went to UCLA to inspect their collection of Ethiopic manuscripts. The visit was coordinated with Genie Guerard, head of special collections in the Young Research Library, who not only generously provided everything I needed for the study of the manuscripts, but also introduced me to Dr. Wendy Belcher (now at Princeton) and also to *Kesis* Melaku. Melaku was just completing a catalogue of the collection at UCLA, most of which had been left by Professor Wolf Leslau. Almost immediately Melaku expressed his interest in working with our project to digitize and catalogue manuscripts in North America.

In the summer of 2008, I arranged for a two-week workshop at Collegetown and Melaku joined the work. His knowledge of the language and literature of the Church is very extensive and his knowledge of Western conventions of scholarship has grown considerably. Throughout the time there Professor Getatchew mentored us in the cataloguing process. Melaku now works regularly with me in the cataloguing of newly-acquired materials. Although Melaku's contributions to subsequent volumes is very extensive, his involvement in this volume is limited to the analysis of the Songs of Songs in the psalters to determine whether the editions are the common one or the so-called Hebraic version.

While supervising the whole, my attentions in the project have been given specially to closeup manuscript photography, analysis of scribal practice, finalization of preliminary catalogue entries, working with the head cataloguers, preparing indices, and editing the catalogues for publication.

Mr. Wayne Torborg, director of digital collections and imaging at the Hill Museum and Manuscript Library (HMML) at Saint John's University in Collegetown, Minnesota, consulted with me at various points regarding manuscript photography and is responsible for the construction and management of the collection of manuscript images on HMML's website, *Vivarium*.

I wish to thank the Association of Theological Schools'/Lilly Theological Scholars' Grant Program that has provided me with two grants in support of this work. The first grant facilitated my trip to Ethiopia in the spring of 2004 to study the sociology of religious scribal communities. The second, in the summer of 2006, supported work on this catalogue and the digitization project to that point.

In addition, we are grateful for grants from the Gerald and Barbara Weiner Family Foundation and for matching funds from Morgan Stanley that have enabled us to continue the work of digitization and manuscript description not only for the Weiner collection but also for several other collections.

A recent grant from the Christiansen Fund has supported the ongoing work of EMIP and, in particular, the digitization workshop held in Addis Ababa and described in a bit more detail below.

George Fox University has supported the project in several ways: a sabbatical grant in the 2003/04 academic year, research leaves (load reductions) in 2005-09. In particular, I wish to thank my deans, Drs. Jules Glanzer and (later) Charles Conniry, for their multi-faceted support of the

project and to Amy Karjala, Executive Director of Development, for her work in receiving grant funds for the project.

The Hill Museum and Manuscript Library is not only where Professor Getatchew has lived and worked for over three decades; it has become for me a research haven and environment with major support of the EMIP generally and specifically in the preparation of this catalogue. The HMML has paid travel and living expenses for scholars to work there (*Ato Demeke Berhane* and *Kesis Melaku Terefe*), for Mr. Torborg to travel with me to Addis and conduct a workshop on manuscript digitization in June/July of 2008, and for a team of three (myself, Jeremy Brown and Erik Young) to travel to Addis and assist the Institute of Ethiopian Studies in the digitization of 1,120 of her manuscripts in December 2008 and January 2009. Just about every aspect of the work of EMIP has been assisted and informed by the team at HMML. Our special gratitude goes to Father Dr. Columba Stewart, Executive Director and University Vice-President for Programs in Religion and Culture, who has guided and supported our work at every turn.

The Institute of Ethiopian Studies (IES) in Addis Ababa is another institution whose personnel have greatly assisted our research. I met the director, Elsabet Giyorgis, on my first trip to Ethiopia. She has provided extravagant support for our work there ever since. Dr. Yonas Admassu, interim director for a period, was gracious to receive images of our collection at the International Conference of Ethiopian Studies held in Trondheim, Norway in 2007. *Ato Assefa*, director of the Library, has been very supportive and played a key role in facilitating the manuscript digitization workshop at the IES in June/July of 2008. *Ato Demeke Berhane* has become a dear friend and colleague. We have travelled far and wide together, collaborated on a *A Catalogue of Previously Uncatalogued Ethiopic Manuscripts in England: Twenty-three Manuscripts in the Bodleian, Cambridge University and John Rylands University Libraries and in a Private Collection*, *Journal of Semitic Studies Supplement 21* (Oxford: Oxford University Press, 2007), and have spent countless hours working together over manuscripts in the IES. I have learned a great deal from him and believe that his leadership on the digitization of the IES collection will benefit the entire field of Ethiopian Studies for years to come.

Besides publishing our catalogue on manuscripts in England, Professor George J. Brooke, one of the editors of the *Journal of Semitic Studies*, has been a constant source of encouragement and counsel in this project. Demeke and I still hope one day to deliver to him and the *JSS* a catalogue of the manuscripts in the Institute of Ethiopian Studies Library.

I have been fortunate to renew acquaintance with Dr. K.C. Hanson, a former classmate at Claremont Graduate School, and who is now editor-in-chief of Wipf & Stock. His support for the idea for establishing the series *Ethiopic Manuscripts, Texts, and Studies* was almost immediate; his expertise and enormous expenditures of time have helped it to become a reality.

I have never met an owner of a manuscript that has not had to face the temptation of thinking that their manuscript should be held for ransom. Indeed, despite all of the talk about world heritage and the cultural legacy of a nation, many manuscript owners are apt to take quite a mercenary attitude toward their possessions. Ironically, this is perhaps nowhere more evident than in a few of the research libraries that hold Ethiopic manuscripts. How extraordinary, then, to come across private individuals, independent dealers, and institutional manuscript curators who have freely and enthusiastically embraced the notion that images of their manuscripts should be made available for everyone to study. For me, it has been the dealers of artifacts that have most defied the stereotypes about them (i.e., that they are only in it for the money). I have been inspired and humbled at their generosity and trust. The first two dealers I met—Eliza Bennett of Colorado and Blake and Claire Marwick of Oregon—have provided around 150 manuscripts between them. Eliza’s manuscripts are catalogued here as codex numbers EMIP 2–4, 25–28, 33–54, 60–66, 78–82, and magic scroll numbers EMIP MagSc 3–5. The Marwicks’ manuscripts include codex numbers EMIP 5–24, 70, 86, 93 and magic scroll numbers EMIP MagSc 6–37. Further, it was Eliza who provided access to the two manuscripts (EMIP 29 and 30) of the Wisnant galleries (in New Orleans) and gave me introduction to Gerald Weiner, financier and philanthropist and—on the side—rare book dealer in Chicago. His entire collection of nearly 160 Ethiopic manuscripts and hundreds of magic scrolls have been made available to the project as well as grants from the family foundation to support the work of digitizing and cataloguing. His manuscripts in this catalogue are EMIP codex numbers EMIP 75, 76, 83, 87–92, 94–97, 100–105, and magic scroll numbers EMIP MagSc 40–126, and 130–34. Weiner, in turn, introduced me to Mohammad Alwan, owner of Worldwide Antiquarian in Massachusetts, who has provided around 50 manuscripts to the project (catalogued in later volumes). I also contacted Ms. Lee Kirk, a dealer handling one codex for the owner of the Tsunami bookstore in Eugene, Oregon. She not only worked with the owner to gain access to that manuscript (EMIP 58), she also introduced us to another private owner of a manuscript, Hazel Kahan of New York (EMIP 59).

Recently, I have recently found another dealer in my own city of Portland, Oregon, Mr. Jerry Shover, owner of The Gold Door, who has opened his collection to the project (catalogued in a later volume). These dealers have made a profound contribution to EMIP and to the wider field of Ethiopian studies.

To these dealers we add the list of the private individuals who have given us access to their manuscripts for the project. Besides Hazel Kahan, mentioned above, in this catalogue there are Paul Herron (EMIP 1) of Oregon, Sheppard and Sharon Earl of Oregon (EMIP 31), Luigi Focanti of Utah (EMIP numbers 67, 68, and 69), and Theodore Bernhardt Jr. of New Jersey (EMIP 77). Sadly, the Focanti manuscripts were stolen from their residence in 2008 and have not been returned. It is specially gratifying to have digital images of these stolen manuscripts. Two of my own codices are included in this catalogue (EMIP 32 and 84), as well as two magic scrolls (EMIP MagSc 1 and 2). The manuscripts of several other private owners—Daniel Holcomb of Portland, Oregon; Getatchew Haile of Collegeville, Minnesota; Jim Subers of Overland Park, Kansas; Greg Marquart, Rhea DeStefano of Washington, D.C.; Michael Rudolph of Alabama; and Mr. Douglas Walter of Chicago—appear in later volumes.

And beyond dealers and private owners there have been university libraries that have submitted their codices and magic scrolls for digitization. Sylvia Stopforth at Trinity Western University, in Langley, British Columbia, worked with us to digitize the four codices in their collection (EMIP 55–57 and 85). Pam Endzweig, director of collections, and Jon Erlandson, director of the University of Oregon Museum of Natural and Cultural History in Eugene, Oregon, worked with us to digitize their collection of the three codices (EMIP 71–73) and two magic scrolls (EMIP MagSc 38 and 39) in the Bowerman-Hall collection. Carisse Berryhill, special services librarian at Abilene Christian University in Abilene, Texas, worked with us to digitize their collection of two codices (EMIP 98 and 99) and three magic scrolls (EMIP MagSc 127–129). Victoria Ertelt of the Mount Angel Abbey Library in St. Benedict, Oregon, worked with us to digitize their sole Ethiopian codex (EMIP 74).

Surely, it is these manuscript owners who deserve the fullest credit for the success of the EMIP.

One of assumptions of the project is that copies of the images of the manuscripts should be returned to institutions within Ethiopia so that scholars there can have access to their own cultural heritage. In a sort of homegoing, a set of digital images of the first 240 manuscripts was sent back

to Ethiopia with *Ato* Demeke in the summer of 2006 for preservation and research at the Institute of Ethiopian Studies in Addis Ababa. A second set of images for the next 300 or so manuscripts was presented to Dr. Yonas Admassu, acting director of the IES, at the Sixteenth International Conference of Ethiopian Studies in Trondheim, Norway, in 2007. A third set of images for the next 170 or so manuscripts was presented to Elsabet Giyorgis, director of the IES, in the summer of 2008. And in January of 2009 a complete set of images (all 710 manuscripts digitized to that point) were presented to his holiness, Abuna Paulos, the head of the Ethiopian Orthodox Church, at his residence in Addis Ababa. These are to be used in the Patriarch's library and museum.

Besides the images online, two further complete sets of the images—in higher resolution than that available on the internet—have been deposited at research libraries. The first is at the HMML; the other is at the Septuagint Institute of Trinity Western University. Our intent is to update these sets of images as more manuscripts are digitized.

Steve Delamarter  
Pentecost 2009