

WRITTEN HERITAGE IN THE MEDITERRANEAN: RESEARCH DEVELOPMENTS IN SPAIN

M^a TERESA ORTEGA-MONASTERIO

Research Professor

Institute of Mediterranean and Near Eastern Cultures

CCHS

CSIC

Albasanz, 26-28

28037 Madrid (Spain)

Phone: 34-91-6022430

Fax: 34-91-6022970

E-Mail: maite.ortega@cchs.csic.es

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M^a Teresa Ortega-Monasterio

CSIC

Abstract

Studies of written heritage have been encouraged during the last years in Europe. They have recently introduced new fields of study within its methodology such as palaeography and codicology, mainly in cataloguing documents. Many libraries have been updated through new catalogues and editions of its manuscripts collections in different ancient languages. Other collections have been restored or inventoried by specialists. The research group devoted to the study of original texts in languages developed in the Mediterranean basin since antiquity is trying to contribute to this field. A survey on the studies carried out during the last years in the CSIC is here presented.

Keywords: Manuscripts, written heritage, Mediterranean languages, codicology, palaeography

THE STUDY OF MANUSCRIPTS: ITS INTEGRATION WITHIN OTHER AREAS

From Antiquity and well into the Middle Ages, manuscripts were the means by which knowledge was transmitted. Until the invention of the printing press, and even after it was widely being used, the only way of passing down knowledge, both scientific as well as religious, was chiefly by manuscript copies of the texts, which were then put

into circulation. Therefore, the study of manuscripts conform the base on which any philological or historical research should be founded, regardless of the language in which they were written. However, until the mid-twentieth century, manuscripts were studied as mere containers of the text therein, not considering any other elements, such as the physical support in which such text was written, the materials used, the writing techniques, etc., i.e., all those elements that conform the manuscript but are not the text.

From the first studies exposing the relevance of taking into account these elements and the dawning of codicology², the research outlook on manuscripts has been substantially modified. We could set as an example the international conference on Hebrew Palaeography that took place in Paris in 1972³, in which a consensus was reached among palaeographers on the need for an all-encompassing study of manuscripts: physical supports, inks, formats, ruling and piercing, catchwords, etc. and, secondly, on the fact that these are elements that should be studied concurrently in order to have access to the history of transmission of the written heritage, independently of the language in which the manuscripts were written. It should not be forgotten that external characteristics of manuscripts depend on the time when they were made and the place where they were composed, independently of the language in which they were written. There are a few turning points in the history of writing that are not to be properly understood unless a survey is carried out on a wide group of documents written in various languages. The evolution of a single form of writing cannot be understood without taking into account the evolution pattern of other contemporary languages and their wider cultural framework.

The very same processes can be witnessed in manuscripts composed in different languages used in the Mediterranean: Greek, Latin, Arabic and Coptic, mainly. The result of which is that, nowadays, this type of elements have become as relevant as they

should be and that, thanks to their addition to current research in progress in this area, additional conclusions and lines of research, impossible to attain otherwise, have been reached.

Throughout the 19th century, Europe is perceived not only as a continent, but as a cultural fact, an essential constituent of Western Civilization. The great heritage of the Near East has played a decisive role in defining this civilization, since it developed for centuries in the Mediterranean. This heritage has greatly contributed to building referents of religious, linguistic and political identities: reason vs. religion, Christianity vs. Judaism or Islam, democracy vs. despotism. This strong sense of “Westernness” has often led to understand the history of Europe, especially in the Mediterranean countries, as the process by means of which its specific identity was built, leaving aside anything that did not fit with it. Thus, the idea of the existence of a “European tradition” has become a rhetoric tool with which historical narratives, exclusive and superior, have been created in a global world. This rhetorical tool has not only constrained taking into consideration any other cultural element of otherness, but it has also coined a whole range of concepts employed as epistemological devices, such as “border”, “identity”, or “influence” and “borrowing”, whose often excluding treatments have adequately served the purpose of reinforcing the concept of an European identity and, at the same time, that of a supposedly existent Eastern identity.

Precisely within these studies, so-called “Eastern” at key moments of the recent European history, a trend of research focuses specifically on the study of the written heritage of different languages traditionally used in the Mediterranean. These studies have often been relegated to a marginal position within the discipline, since their contributions to the study of European history and culture could only be regarded as a

mere complement or as specific application of methodologies initially conceived for other areas.

Current predominant trends in the area are aimed at changing this perspective by underlining the rather fundamental role that those objects and knowledge considered to be “Eastern” actually had in the history of Europe. Consequently, a range of topics are transversally approached in order to deal with these questions and carry out research surveys in cultural, religious or intellectual history, taking into account a whole range of circumstances previously excluded. These transversal topics are interwoven around a series of common concerns, namely, an interest in the production and transference of knowledge in environments inhabited by a plurality of peoples, and the evidence that this transference often becomes a prime element of differentiation and polemic. It is worth highlighting a particular interest in religion, a fundamental element in the formation of pre-industrial societies, loosely understood as “religious culture”, by examining religious thought and practices in certain contexts as unifying dimensions of cultural production. Ultimately, our main concern is focused on the production and circulation of texts, since they are considered to be culturally and socially fundamental objects and artefacts for our understanding of all those epistemological and religious processes in which we are interested.

The scope of the research surveys is extremely open both from the chronological and the geographic points of view: our topics of interest range, generally speaking, from the Late Antiquity to the Modern Era, and within the wide geographic framework that encompasses, loosely speaking, the Mediterranean, including, in some cases, the Near East. This space represents a complex unity, grounded on a considerable exchange of peoples, ideas, products and texts. On the other hand, the question of the plurality of languages and of the production and circulation of texts is deemed fundamental, since it

is the very reflection of the mosaic of peoples conforming the Mediterranean identity. Our discipline focuses specifically on the study of codices and manuscripts, and revolves around certain common research aims, as well as methodological and theoretical grounds, that trespass often artificially laid barriers between certain aspects of linguistics.

We think it indispensable to turn our attention to the production and transmission of knowledge, as much as to the use and function of such knowledge in relation to those societies from which it stems. Therefore, the surveys cover three particular aspects: the production, transmission and accumulation of collections and libraries; the diffusion of knowledge and the social uses of the written word; the identification of the translations available to society, their scope of transmission and the reasons why these works are being translated.

PRECEDENTS IN SPAIN (CSIC)

In 2004, the CSIC deemed appropriate to incorporate the study of the written heritage to the Instituto de Filología, currently the Instituto de Lenguas y Culturas del Mediterráneo y Oriente Próximo (ILC, Institute of Mediterranean and Near Eastern Languages and Cultures). To this end, a new researcher post specifically dedicated to this line of research was opened, with the aim that it would be the seed of a forthcoming greater research group on the topic. As a result, Dr Sofia Torallas Tovar, specialist in Greek and Coptic, joined the Institute. From that point in time until 2008 the Institute has gone through a transition period, during which more researchers and research fellows have joined the Institute, working separately in different languages but sharing nevertheless a range of methodologies common to all of them. It is during this time when the first databases are produced in order to store all possible information on

manuscripts and when the results of research on manuscripts are being published. In order to do so, the doctors integrating the team went often abroad to collaborate with members of other foreign research groups. This collaboration had the double aim of acquiring the necessary formation and establishing international links that would promote future joint projects and collaborative research work. In 2004, a collaboration agreement is signed with the Abbey of Montserrat, which holds the papyrus fund of Roca Puig, and in 2007, a similar agreement is subscribed with the *Comité de Paléographie Hébraïque* to take part in cataloguing the fund of Hebrew manuscripts in the Bibliothèque National de France.

It is also during this period when the first manuscript catalogues are produced already bearing in mind codicological guidelines and describing the documents in the smallest detail, highly superior to the simple description of content and external aspect done until then.

It should be also underlined that this is the first time in the history of the CSIC that a research group focuses specifically in codicological and palaeographic studies of manuscripts. Needless to say, there had been isolated studies on these topics, which, nevertheless, had never been approached with a joint methodology and the aim of conforming a research group specialised in various ancient languages.

During the last years, some international meetings took place in order to discuss common problems, such as the *Primer Simposio Internacional de Lenguas en Contacto* (Madrid 2003); *Documentary Evidence and the History of Early Islamic Mediterranean* (Granada, Escuela de Estudios Árabes CSIC, 2004); *Seminario Internacional Complutense Edición de Textos Mágicos de la Antigüedad y la Edad Media* in collaboration with the Complutense University, (Madrid 2005) or the *Second*

International Congress on Eastern Christianity: Manuscripts, Scribes and Context
(Madrid 2008).

A considerable number of postgraduate courses on papyrology, codicology and the history of the book in the Mediterranean area have been organized in Madrid and Montserrat, with a great success. The research group will continue with these activities within the next years, trying to find new solutions for common problems on different languages.

WORK IN PROGRESS: DEVELOPMENT AND PROJECTS

Greek and Coptic

The research carried out in the last years on these languages is mainly focused on two main areas: the study, restoration and cataloguing of the most important papyrus collections in Spain, and, secondly, the studies on mummy labels. The afore-mentioned agreement with the Abbey of Montserrat was subscribed in order to facilitate the research in progress. This agreement sets the conditions for ILC researchers to work with the papyri in the Abbey in the period 2004-2008. The Abbey provides the researchers with adequate housing and working premises, as well as the necessary means for researching and organising courses: computer facilities and technological and bibliographical material. In exchange, it is the researchers' duty to organise and design postgraduate courses and seminars to be taught there and, mainly, to restore, catalogue and study the manuscripts and papyri. This agreement will be renewed at the end of 2008 for four additional years under the same conditions, since such collaboration has been extremely fruitful for both parties so far.

Papyri collections

The team has been working with the two biggest papyri collection from Spain for the last five years⁴. Both collections are located in Barcelona. The Palau-Ribes collection is preserved in the General Archive of the Jesuits in Barcelona⁵. Its curator is Dr. Alberto Nodar who is working at the Pompeu Fabra University in Barcelona. The other collection of papyri we are working with, the Roca-Puig collection, in addition of the *Papyri Monsterratenses* (of the Fondo Ubach), are preserved at the Benedictine Abbey of Montserrat⁶. The curator of this collection is Dr. Sofia Torallas Tovar, already cited.

The Palau-Ribes collection was put together in the nineteen-sixties by the Jesuit Josep O'Callaghan, who wanted to provide Barcelona with one papyri collection comparable with those of other illustrious cities around the world. He studied Theology and did a PhD in the Humanities. He was trained in papyrology in Italy and was professor of Biblical texts and textual criticism at the faculty of Theology in Sant Cugat del Vallès (Barcelona). In 1962 he founded a papyrological Institute (called Centro Borja) in this university, and a journal, *Studia Papyrologica*. The collection contains approximately three thousand papyri. Ninety per cent of these papyri are documentary and literary, in both Greek and Coptic. Less than ten per cent is composed by papyri and parchment in Arabic, Demotic, Hebrew, Hieratic, and Hieroglyphic, plus one papyrus in Latin and one in Syriac. Let's now move on to the Montserrat Monastery, where there are two different collections.

The collection called *Papyri Monsterratenses* is conserved in the library of the Montserrat Abbey. The collection was purchased by the Benedict Father Bonaventura Ubach in his several trips to Cairo. He was also the creator of a wonderful collection of antiquities, now exhibited in the Montserrat Museum of Art, including, for example, an

important number of cuneiform tablets. The *Papyri Montserratenses* collection is made up of two hundred pieces of papyri written in Greek and Coptic, one papyrus in Latin and another one in Demotic.

The other collection housed at the Montserrat Abbey is the Roca-Puig collection which had been known as *papyri Barcinonenses* before Dr. Roca-Puig moved to live at the monastery in 1997. It was gathered by Dr. Ramón Roca-Puig, with the support of several patrons and family members. He went personally to Cairo several times between 1945 and 1960, and his main interest was buying Christian literature in papyri, like in the case of father O'Callaghan. But, due to the regular procedure of purchasing papyri, he had no choice but to buy also a great number of other kinds of papyri, whichever fell on the lot he was interested on. Dr. Roca-Puig was not a monk, like Father O'Callaghan or Father Ubach, but a layman priest. He retired to the Montserrat Abbey in his old age and, when he died, he left the papyri to the Monastery in gratitude. The Roca-Puig collection contains approximately two thousand papyri, mostly written in Greek and Coptic, but with an important number of pieces in Latin and some Demotic and Arabic fragments.

One of our main aims is the configuration of a catalogue of the papyri in a database. Our research team has been working in a database, made with FileMaker, destined to catalogue the Montserrat papyri and the Palau-Ribes collection. The fields of our database have been fixed in collaboration with Oxford University, with the team that is working with the papyri from Oxyrrhynchus. It is our goal to upload the database in Internet so as to make all this papyrological material accessible. The electronic database will show a brief material description of each piece, some of the features that characterise the papyrus as a book in its origin (quality of the papyrus, the handwriting type, palaeographical features, size of the margins, etc.), bibliographical information for

the each text, and the edition and translation of the text itself (only when the text has been already published).

Mummy labels

A recently started off project and work in progress is the Mummy label project. Mummy labels represent a very interesting group of written evidence, which in our opinion have often been neglected in the study of material and documentary evidence from Egypt. There is an approximative number of 2500 labels known and edited, but their publication, scattered in different periodicals and journals, makes it difficult to start off a thorough study of the various aspects that they imply.

So far, there is an important general study by Quaegebeur (P.Lugd.Bat. 19)⁷, who contributed greatly to the knowledge we have about this kind of material. He already offers a tentative typology of the external appearance and he distributes the known labels in three basic types. Until now, many labels have been published defectively including only the Greek text and neglecting their demotic counterpart and often also the material description. Small collections remain also ignored and labels have never been published. After the main data are collected it is our purpose to start further studies some of them already suggested by Quaegebeur among others.

On the one hand, we intend to complete and improve Quaegebeur's material typology. His three types can be extended and more details taken into account, such as the shape of the tags. This can be a very interesting line of research in the field of material culture.

On the other hand, mummy labels are invaluable testimonies of a bilingual population, also multicultural and multiethnic. They often carry bilingual texts written with ink, engraved or both simultaneously. These wordings are necessarily short, and

there is much to be assumed is underlying very brief texts which are tied up to very formulaic uses. Their minimal content was the name of the deceased, though often one finds also the age at death, place of origin, occupation, date of death and even a small funerary prayer to Osiris. The labels were bilingual probably for practical reasons, to avoid problems of transportation. The question whether they were produced by the same scribe or by two different ones is not completely clear. Sometimes there are signs like the *ductus* and the uniformity of writing that point to a single scribe. It is our aim to contribute to clarify these aspects still obscure.

Hebrew

There are numerous collections of Hebrew manuscripts and they are dispersed among various libraries, each of a different type and origin. Some of them hold a large number of manuscripts and documents, such as the British Library, the Bodleian Library, the Palatine in Parma or the Vatican library, while others are much more modest in terms of the number of manuscripts they hold. In Spain, there are important collections that, whereas incomparable to the above-mentioned ones in terms of quantity, are particularly relevant due to their origins. The collection in the library of El Escorial, for example, was mostly put together by Philip II's first librarian, Benito Arias Montano, and many of those manuscripts had been previously used a few years before by Cardinal Cisneros in his redaction of the Polyglot Complutensian Bible. Likewise, a large part of the manuscript holdings in the Biblioteca Nacional come either from the private collection of Cardinal Zelada, from Rome, or from the funds of the Jesuits, which was scattered after the forced process by which private properties of religious orders were transferred to public ownership in the so-called process of

“desamortización”. Political changeovers played a decisive role in Spanish collections and this fact is duly reflected on the creation of different funds⁸.

Spain did not have an updated catalogue of all these collections. Published research was partial, outdated and made without following current guidelines on Hebrew codicology and palaeography, which have been developed in other finalised or ongoing projects in different countries. Therefore, it was deemed adequate to carry out this cataloguing work, which was made possible thanks to three research projects funded by the *Comunidad de Madrid*. The result has been three volumes published by Javier del Barco which include the almost 200 manuscripts preserved in all the libraries in Madrid, both public and private. This catalogue provides a detailed description of each document, including codicological characteristics, origin, type of script, binding, contents, colophons, etc. It is, therefore, an extremely detailed description, following in a simple manner the research model developed within the IRHT in France in last few years. In order to catalogue these funds, a database was created in which all the elements considered important were incorporated. It is our intention to make this database available in Internet in the near future to facilitate its use. Each volume of the catalogue comes with a CD that allows multiple searches and queries.

As a result of this research, a collaboration agreement has been signed between the French Comité de Paléographie Hébraïque and our Instituto de Lenguas y Culturas del Mediterráneo y Oriente Próximo (ILC) to collaborate in the project *Manuscripts en caractères hébreux conservés dans les bibliothèques de France. Catalogues (CMCH)*, in particular for cataloguing the biblical manuscripts in the Bibliothèque National de France, currently undertaken by Dr del Barco. The above-mentioned catalogues are published by Brepols, which has already published the first three volumes⁹.

It is important to emphasize that this type of studies incorporate new elements that had not been previously taken into account. Thanks to this, this research reveals both data on the history of the manuscript as well as the story behind it. Knowing who was the scribe, who commissioned the work, who bought it or owned it, which materials were used and how were they used helps to reconstruct the environment in which the manuscript was produced, under which social conditions, the aim these texts had, and which were their possible religious implications, as well as many other questions that had been overlooked so far. It should not be forgotten that Hebrew manuscripts, precisely for being linked to a people of such itinerant history across the globe, have been incorporating, to a certain extent, some of those characteristics inherent to the peoples hosting them and can often reveal very meaningful details in this sense. We do have a very clear example in the iconography and illumination of manuscripts, which would so often include both motifs of Eastern origin as well as motifs originated in Romanesque or Gothic art, depending on the geographic area and time they were written in¹⁰.

Arabic

As it was the case of Hebrew manuscripts, neither Arabic texts have been collected in updated and unified catalogues. The only collection of Arabic manuscripts preserved in Spain that will shortly be compiled in an updated catalogue is that of the Abbey of Montserrat. As a result of the above-mentioned collaboration agreement with this institution, Dr. Amalia Zomeño has compiled an updated catalogue of all the funds preserved there. This is the fifth most important collection in Spain in terms of number of manuscripts and the most relevant in Cataluña, and it comprises mainly those manuscripts acquired by Father Bonaventura Ubach in his trips to Palestine in the 1920's. They are 62 manuscripts in total of which only an inventory had been

previously made in 1949 by the Fathers Figueras and Girbau. This new catalogue is the fourth volume of the Collection *Orientalia Montserratensia*¹¹.

On the other hand, there is a large amount of documents and archival material in Arabic scattered in different countries and, provided its abundance and diversity, quite difficult to catalogue, such as the Genizah funds found in Cairo, currently preserved in Cambridge¹². The Arabic documentary funds in Spain have neither been ever catalogued nor studied in its entirety, though some partial studies were carried out. Different research projects have been launched in the last few years for the creation of databases and cataloguing of Arabic documents preserved in Spanish libraries and archives, mainly the documents held in Granada in the Cathedral Archives, the university library (160 documents) and the Municipal Archives¹³. The majority were written on paper and date back to the last quarter or the 15th century. These projects have followed, whenever possible, modern codicological guidelines, taking into account a series of elements that had previously been left outside such surveys, such as the materials used, the typology of hands or the formulae employed. Since they are legal documents, these surveys have proven extremely useful in subsequent studies on Al-Andalus notarial and judicial systems and the social context of their redaction.

Aljamiados

There are about 200 manuscript *aljamiado* codices preserved in Spanish archives and libraries. Apart from a few private collections, the vast majority are in public libraries (Biblioteca Nacional, CSIC, Real Academia de la Historia, Biblioteca de El Escorial, Real Biblioteca, Biblioteca pública de Lérida, Biblioteca de Castilla-La Mancha, Cortes de Aragón, Palacio de la Aljafería, Biblioteca Universitaria de Zaragoza, Escuelas Pías de Zaragoza, Biblioteca de Cataluña). There are also some funds in foreign libraries (France,

United Kingdom, Sweden and Mexico), but the most numerous fund is preserved in the currently named Biblioteca Tomás Navarro Tomás (TNT) - previously funds of the Biblioteca de Filología of CSIC - in the Consejo Superior de Investigaciones Científicas in Madrid. This library comprises 42 *aljamiado* codices, out of a total of 64 – the others in Arabic- as well as various papers. We can affirm this is the most important collection in terms of compositional unity. Such unity derives from the very origin of the materials that were thus grouped together: the original corpus had been hidden in a false roof in a house in Almonacid de la Sierra (Zaragoza) and found in 1884. To this fund also belonged the two codices currently preserved at the Escuelas Pías de Zaragoza. In 1998, the library of the then called Instituto de Filología del CSIC (currently part of the Biblioteca TNT) rightfully digitalised this collection of manuscripts and publish it in CD format. The great number of requests to work with these manuscripts endangered their preservation and with this system the consultation of the originals was substantially reduced. It was so successful that this edition was quickly sold out. Nevertheless, digitalization systems have greatly improved in the last few years and, since the first edition had already been sold out, it was deemed appropriate to catalogue and digitalize the collection again. This task was undertaken by Dr N. Martínez de Castilla, who, as a three-year fellow at the CSIC, has been assigned to this project. She has a solid record in working with *aljamiado* manuscripts ¹⁴, since she has already been working for two years at the Bibliothèque National de France cataloguing *aljamiado* manuscripts preserved there. This research will be published in a future volume edited jointly by the Istituto per l'Oriente C. A. Nallino in Naples and the French CNRS. The research on *aljamiado* manuscripts of the Biblioteca TNT will mainly consist of the identification of funds, their itemized codicological description and the cataloguing of their contents. In order to do so, a database is being created in which the titles of all the transmitted texts, as well

as possible copyists and dates, are gathered. The description also includes page distributions, punctuation marks, types of scripts, decoration, watermarks, binding, etc. Photographic evidence of all relevant data for the codex description will also be available, paying special attention to the hands. The cataloguing of the contents will include a bibliographic updating of the manuscripts, both unitarily as codices as well as of individual texts. The final form has been integrated in the project Manuscript@CSIC, as we shall see.

After this brief survey, we can notice that the research group working on written heritage in the CSIC is the only one in Spain carrying this kind of work. It is our aim to consolidate a numerous and interdisciplinary team working with similar methodologies on different languages, letting know the scientific community the vast written legacy conserved in libraries, archives and collections.

DIGITALIZATION PROJECT

Finally, during the year 2010 a new project has been carried out: the catalogation and digitalization of oriental manuscripts conserved in CSIC libraries in order to create a portal, providing access to codicological and catalographic descriptions of these manuscripts, as well as the complete text of each document, including a search system. The project has been developed by a multidisciplinary team composed of staff from the CSIC specialized in the fields of Arab, Hebrew and Hispanic studies, as well as library and technical staff. Some of the manuscripts have been previously restored by the IPCE. This is an ongoing project, since it intends to incorporate later other documents once they have been restored. The portal is accessible in <http://manuscripta.bibliotecas.csic.es> This is a joint project under the direction of Agnès Ponsati Obiols, director of CSIC

libraries network and myself. CSIC oriental manuscripts collection is dated between XIII and XIX Centuries and keeps more than 150 manuscripts and is kept in two libraries: *Tomás Navarro Tomás* in Madrid and *Escuela de Estudios Árabes* in Granada. The main subjects of the documents are Coran, Hadith, religious, legal, historical, agricultural and literary manuscripts among the Arabic and Aljamiados and Ketubbot, amulets, Esther scrolls, Cabbala and Talmud manuscripts among the Hebrews.

Granada collection is composed by 52 Arabic codexes (93 different documents), 9 bundles and one Hebrew codex. All of them come from Granada University (since 1932) and some of them were bought to Granados Montoro family by 1980.

Madrid collection consists of 101 Arabic and aljamiados manuscripts, 5 Arabic manuscripts and 20 Hebrew manuscripts. The first collection was bought in 1910; 5 more arise in 2007 and the Hebrew documents were mainly bought in 1950 by the CSIC Hebrew specialists.

The project offers: **experience**: The working team has published previous cataloguing projects, following new codicological and paleographical guidelines, by means of common methodologies and research protocols: Hebrew Manuscripts in Madrid libraries (2001-2006), Montserrat Abbey Manuscripts (2004-2010); **multifaceted study**: First time including manuscripts in different languages. We cut across linguistic and religious lines by focusing on the material aspects of the production of manuscripts; and **research feasibilities**: First time offering on-line tools, useful for scholars and librarians.

The project has been presented recently in the main conferences devoted to the modern trends in the study of oriental manuscripts. We can mention, among others, EAJS

Congress (Ravenna 2010), MELCom Conference (Berlin 2011) or COMST ESF Project (Frankfurt 2011).

The main innovating results of *Manuscript@CSIC* are the followings:

- ❖ It is the first internet portal in Spain that provides simultaneous access to codicological descriptions and full text for Hebrew, Arabic and Aljamiado manuscripts collections.
- ❖ Due to its multidisciplinary team, the project has a broad scope and character, being attractive for a wide public.
- ❖ As it is an ongoing project, allows us in the future to incorporate other collections of manuscripts written in other languages and kept in CSIC libraries.
- ❖ It follows the newest methodological trends in cataloguing, digitizing and metadata treatment.
- ❖ The portal is now integrated in the CSIC libraries network and in web pages of participating institutes, with access to both collections simultaneously. It represents an important tool for bibliographic heritage preservation and dissemination.

FINAL CONSIDERATIONS

The research developed is ambitious and multidisciplinary. It combines philological research in various languages with the philosophical, theological and historical analysis of our own written heritage, from Late Antiquity through the Renaissance. It can help to make available in interactive form part of the intellectual and religious legacy of Islam and Judaism in Spain, a field that has been under active investigation in recent decades by the scholarly community on both sides of the Atlantic and in the Arab world. The last years of XVth. Century represent a crucial dates in Iberia: Columbus arrives to the

New World, the Jews from Spain have been expelled and the Kingdom of Granada has been conquered, an event that unified the Peninsula under Christian rule for the first time in nearly 800 years.

Medieval sources had a far reaching impact on the work of Jewish and Christian intellectuals during the Renaissance. This fact considered, in addition with the transmission of classical science, allows us to find the deepest roots of the multicultural character of Mediterranean peoples, its cultural identities, based frequently in politics derived from power schemes under dominant peoples and in “convivencia” among minorities. The study of the written production of those peoples reflects both: the great diversity and the many similarities existing in their characters, as a result of a long coexistence in the same territory. Literary works produced in the XV century are particularly interesting to modern scholars in as much as they shed light on contemporary social phenomena, such as the converso problem, the completion of the Reconquest, the creation of a new political unity and the introduction of Humanism. Literary and scientific works by medieval authors are an important part of Spain’s cultural heritage. This heritage has been preserved in manuscripts which attest the richness and multicultural character of the Middle Ages. This legacy is to be preserved and transmitted by cataloguing, digitalizing and critically editing the extant manuscript material. This work, made known among the scientific community in particular and among society at large, will be the basis for further historical, cultural or sociological research. Our research will be publicized through web sites and publications. The collaboration of scholars with expertise in codicology, history of sciences, Hebrew and Arabic philology, Hispanic literature, history and theology will make a multidisciplinary analysis of these works possible.

APPENDIX

RECENTLY PUBLICATIONS IN CSIC SERIES

Colección Orientalia Montserratensia

1- Sofía Torallas Tovar – Klaas A. Worp, *To the Origins of the Stenography. Pap. Monts. Roca I*, Barcelona 2006.

2.- Sofía Torallas Tovar, *Biblia Coptica Montserratensia. P. Monts. Roca II*, Barcelona 2007.

3.- Francisco Javier del Barco del Barco, *Catálogo de manuscritos hebreos de la Biblioteca de Montserrat*, Barcelona 2008.

4.- Amalia Zomeño, *Catálogo de manuscritos hebreos de la Biblioteca de Montserrat*, Barcelona 2009.

5.- Juan Gil y Sofía Torallas Tovar, *Hadrianvs. P. Monts. Roca III*, Barcelona 2010.

Colección Literatura Hispano Hebrea

5.- Francisco Javier del Barco del Barco, *Catálogo de manuscritos hebreos de la Comunidad de Madrid. Volumen I*. Manuscritos bíblicos, comentarios bíblicos de autor y obras gramaticales en las bibliotecas de El Escorial, Universidad Complutense de Madrid y Palacio Real. Estudios introductorios por M^a Teresa Ortega Monasterio, M^a Josefa de Azcárraga Servert y Luis Vegas Montaner. CSIC, Madrid 2003.

7.- Francisco Javier del Barco del Barco, *Catálogo de manuscritos hebreos de la Comunidad de Madrid. Volumen II*. Manuscritos hebreos de la Biblioteca Nacional, Archivo Histórico Nacional y Museo Lázaro Galdiano; manuscritos bíblicos y obras gramaticales en la Real Academia de la Historia. Estudios introductorios por M^a Teresa Ortega Monasterio y M^a Josefa de Azcárraga Servert. CSIC, Madrid 2004.

8.- Francisco Javier del Barco del Barco, *Catálogo de manuscritos hebreos de la Comunidad de Madrid. Volumen III*. Manuscritos hebreos, excepto bíblicos, comentarios bíblicos y obras gramaticales en las bibliotecas de El Escorial, Universidad Complutense de Madrid y Real Academia de la Historia; manuscritos hebreos en el Consejo Superior de Investigaciones Científicas. Estudios introductorios por M^a Teresa

Ortega Monasterio, M^a Josefa de Azcárraga Servert y Luis Vegas Montaner. CSIC, Madrid 2004.

Colección DVCTVS

1.- M^a Jesús Albarrán Martínez, *Prosopographia Asceticarum Aegyptiarum*, CSIC, Madrid, 2010.

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¹ The present text has been read by my colleagues S. Torallas, F. J. del Barco, A. Zomeño, R. Martín Hernández and N. Martínez de Castilla, all members of the research group *Patrimonio Manuscrito e Historia de los Textos (Written Heritage and History of Texts)*. Their comments and the suggestions of the anonymous readers have been numerous and suggestive, helping me in improving the survey. I wish to sincerely thank all of them.

² The bibliography on the subject is ample. To name but a few Ruiz García 2002; Lemaire 1989 ; van Hemelryck et Céline van Hoorebeeck 2006 ; Sirat 2006; Hoffmann, ed. 1998.

³ s.a., *La paléographie ...* 1974.

⁴ A survey on these collections is done in Torallas Tovar 2010.

⁵ About the Palau Ribes collection, see O'Callaghan 1993; Daris 1995; O'Callaghan 1984.

⁶ About the *Papyri Monsterratenses collection* see Mundo 1963: 35-42; Roca-Puig published a considerable number of studies on some papyri conserved now in Montserrat Abbey. Some of them are: Roca-Puig 1973, 1977, 1979, 1980, 1982, 1989, 1990, 1991, 1992, 1994 and Manfredi 1988.

⁷ Quaegebeur 1978: 232-259.

⁸ On the collections in Spanish libraries, see Ortega-Monasterio 2004: 215-230; 2004^b: 163-174; 2006: 301-316.

⁹ Bobichon 2008; Dukan 2008. Del Barco 2011.

¹⁰ For further information on the legacy of Hebrew manuscripts, see Sirat 2002; Richler 1990; Kogman-Appel 2004.

¹¹ A preliminary description of this collection can be found in Zomeño 2005: 297-308.

¹² Khan 1993.

¹³ See the study of Seco de Lucena 1961. A basic bibliography of these studies is available in Zomeño, 2003: 78.

¹⁴ Her research is available at Martínez de Castilla 2005, (electronic resource).

