

Comparative Oriental Manuscript Studies Newsletter No. 7

In this issue

Projects in manuscript studies	page 2
<i>Biblia Arabica. The Bible in Arabic among Jews, Christians and Muslims</i>	page 2
<i>Malay Manuscripts Digitisation Project at the British Library</i>	page 3
<i>Christian Sogdian Book Culture during Late Antiquity and the Early Middle Ages</i>	page 4
Conference reports	page 5
COMSt workshops	page 5
Conferences and workshops in manuscript studies	page 6
Miscellanea	page 15
<i>Of Books & Men: Past cultural practices and methods of Islamic manuscripts preservation in Iran and India. Part 1: Identification of historical interleaving materials</i> Amélie Couvrat Desvergnès	page 15
<i>Contamination, conflation and “fluid” tradition in the Martyrion of Arethas and his companions in Nağrān</i> Paolo La Spisa	page 23
<i>A “Study Manuscript” from Qäqäma (Təgray, Ethiopia): Attempts at Ink and Parchment Analysis</i> Denis Nosnitsin, Emanuel Kindzorra, Oliver Hahn, Ira Rabin	page 28
Impressum	page 32

from palaeography, two sessions were dedicated to issues concerning the 'construction' of manuscripts, and mainly pagination, under the innovative title *Topographie der Manuskripte*. Philological papers were hosted in separate sessions titled "Paläographie und Philologie". Furthermore, given the rapid advances in the use of new technology in Greek palaeography and codicology, the organizers chose to dedicate an entire day on "Paläographie und moderne Technik", taking one more step further than that at the last conference in Madrid-Salamanca (2008), where relevant papers only concerned codicology. Finally, as in the previous conferences, research fields closely related with palaeography, such as epigraphy and diplomaties, were included, while the conference ended with the presentations of various undergoing projects and individual research.

Thus, in Hamburg, there was a turn in the layout of sessions from the very specialised topics of older conferences (specific types of scripts or manuscripts, scripts of certain periods, manuscripts deriving from specific places, etc) to more general ones. There were papers concerning manuscript collections in the East (Sinai, Jerusalem, Chalki), and in the Balkans (Bulgaria, Romania, various regions of Greece), as well as Italy and Central Europe. The philological sessions were mostly focused on classical writers (Demosthenes, Aristotle, Sophocles) and Byzantine scholars (Michael Psellos, Nicephoros Blemmydes), and various types of texts (medicinal, hymnographical, philosophical, etc.). Script issues were tackled mainly according to specific types (uncial, perlschrift, etc), scribes (Renaissance and Byzantine) or geographical areas (Cyprus, Italy, Mount Athos, Spain). However, even though, according to the title, the topic was dedicated to the eighth to the eighteenth centuries CE, it was obvious that the participants' interests ranged from the fourth century until the sixteenth, with the absence of papers on the post-Byzantine East, except for a small number (such as on Dousikou monastery), which due to their manifold interests had been included into other topics. The sessions on technological issues hosted very interesting papers, both on software applications (mainly databases about all categories of content and innovative tools for the presentation of manuscripts and their texts), and on new methods of problem-solving, such as the reading of palimpsests, timeworn manuscripts and ink analysis.

The presentations of smaller or larger undergoing projects that concluded the conference concerned mostly manuscripts from specific collections or regions (Vatopedi monastery, Leipzig, Spain, Collegio Greco of Rome, etc.), as well as a variety of other palaeographical and philological topics.

The organisers, trying to give time to the recent trend of dialogue between palaeography of various languages, and generally considering the manuscript as a common and versatile medium of knowledge dissemination, included in the program an interesting round table, the topic of which was "Manuscriptology". The participants were researchers working on other manuscript languages, such as Ethiopic or Georgian, and experts on specific books, such as the *Biblia pauperum*, each person relating his or her own experience.

Finally, within the framework of the conference, a magnificent exhibition of Greek manuscripts from Northern German collections took place, under the general title "Von Homer und Aristoteles bis zum Neoplatonismus". Manuscripts, as well as some papyri and prints, had a large variety of content, and covered almost the entire range of Greek script. The exhibition catalogue – a product of cooperation between many researchers – offers thorough descriptions and comments for each exhibit, accompanied by basic bibliography.

Just before the end of this fruitful conference, a new rendez-vous was set for 2018 in Paris. The programme of the 2013 meeting is available at <http://www.cipg.eu/2013>.

Zisis Melissakis, National Hellenic Research Foundation

Autograph/Holograph and Authorial Manuscripts in Arabic Scripts

The conference entitled *Autograph/Holograph and Authorial Manuscripts in Arabic Scripts* was held on October 10 and 11, 2013 at the University of Liège. The organisers (F. Bauden, University of Liège and É. Franssen, F.R.S.-FNRS - University of Liège) chose to open the call for papers to classicists: indeed, classical studies are more advanced than Arabic studies of manuscripts.

The first panel was devoted to "Terminology and Methodology". A. Gacek (Islamic Studies Library, McGill University, Montreal) detailed a series of terms and concepts that guided the discussions all through the conference. For instance, "holograph" should refer to a "manuscript entirely handwritten by its author", whereas "autograph" only designates "the author's signature, or a short statement by him". This first paper led to discussions, notably because the classicists never use the term "holograph", which is not exactly wide-spread till now. M.-H. Marganne (Centre de Documentation de Papyrologie Littéraire, University of Liège) gave an insight into the Greek literary papyrus, and explained which were the clues

indicating that a certain document is a holograph. The following interdisciplinary discussion was especially rich. Finally, Y. Frenkel (University of Haifa) presented various examples of holograph Arabic manuscripts.

The second panel was dedicated to “Codicology”. A. Regourd (CNRS, UMR 7192, Paris) presented a reflexion on the *safīna* – vertical-shaped manuscript, where the writing is parallel to the fold – and showed that many of such manuscripts, used as notebooks or diaries, were holographs. V. Sagaria Rossi (Accademia Nazionale dei Lincei, Roma) introduced a 13th-century collection of *amṭāl* and showed how the language and “mise en texte” of this holograph manuscript were peculiar and interesting.

The third panel was entitled “Working Method”. C. Macé (Katholieke Universiteit Leuven) presented her research on the Byzantine author Georges Pachymeres, and especially on his partly holograph manuscript, Parisinus gr. 1810, a commentary on some of Plato’s works by Proclus, continued by Pachymeres himself. Her paper reconstructed the different stages of the elaboration of the text and addressed the difficult question of the *stemma codicum*. In his paper about the Mamluk encyclopedist an-Nuwayrī, E. Muhanna (Brown University) pointed out the importance of holograph manuscripts in the definition of an author’s methodology. His contribution also showed how difficult it can be to identify a holograph as such. It gave birth to rich discussions among the participants, that continued later, during the cocktail offered by the Museum of the Walloon Folklore.

The “Working Method” panel continued on day two. N. Nakamachi (Konan University, Kobe) presented his work on al-‘Aynī’s chronicles, showing the different methodologies of the historian; indeed, al-‘Aynī does not use the information he disposes of in the same way for past events or for contemporary facts. K. Richardson (Universität Münster) discussed the notebooks of another historian, Akmal ad-Dīn b. Muflīḥ; that was the occasion to evoke *safīna*-shape manuscripts again and to draw parallels with other medieval scholars’ methodology and notebooks.

The second panel of the second day, “Palaeography”, was the longest one. A.-M. Verjans, an expert in handwriting identification, member of the Belgian Legal Experts National College, showed us how to identify a handwriting with a good degree of certainty. While she works on Latin alphabets, the methods are the same. Next, T. Seidensticker (Universität Jena) spoke (via Skype) of audition certificates as a genre, presenting a fascinating case study: five folia of a manuscript preserved in the Gotha Library with twelve audience certificates by seven different

hands. É. Franssen presented her research about the main scribe of the Egyptian Recension of the *Arabian Nights*, named ‘Alī al-Anṣārī, and explained how she identified him in unsigned copies. Finally, F. Bauden (University of Liège) showed the characteristics of Maqrīzī’s handwriting all along his long life and eloquently demonstrated that some of the texts, or notes, attributed to his hand were fake.

The last session of the conference was devoted to Textual Criticism. R. Hashizume (Chiba Institute of Science) presented several manuscripts, holograph or not, of Ibn Ḥaldūn’s autobiography. His research on the author’s script was particularly interesting, notably because Ibn Ḥaldūn’s script changed, and gradually lost his Maḡribī characteristics when the author emigrated to the Mašriq. The last talk of the conference was given by A. Gasimova (Duke University), via Skype, and concerned the marginal discourse on poetry found in Baku manuscript of the dictionary *Tāğ al-luġah wa-ṣiḥāḥ al-‘arabiya* by al-Ġawharī.

During the tour of the University collections the participants could finally discover a dozen of holograph Arabic manuscripts and autograph notes.

The Proceedings are due to be published in 2014.

For the programme visit http://www.facphl.ulg.ac.be/upload/docs/application/pdf/arabic_script.pdf.

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Creating Standards: Orthography, Script and Layout in Manuscript Traditions Based on Arabic Alphabet

On October 10 and 11, 2013 the Centre for the Study of Manuscript Cultures at Hamburg University hosted an international workshop organised by D. Bondarev (Hamburg) and A. Gori (Florence) dedicated to the processes of normalisation of orthography, style and punctuation for the Arabic script, in particular when it is used for the languages other than Arabic. As the methodological introduction by A. Gori emphasised, in the history of Latin-based orthographies, standardisation has largely been implemented; however, when it comes to Arabic, the norm has been much more varied and unstable, if any, and has not been explored properly.

In order to broaden the perspective and bring an additional comparative aspect, two Arabic-language traditions were covered by workshop papers. The orthographic standards of Christian Arabic were dealt with in the paper by P. La Spisa (Genoa), on the example of some manuscripts from Palestine. A reverse case, the Arabic language being written with the characters of another alphabet (Judæo-Arabic), was discussed by E.-M. Wagner (Cambridge).